

1879

MISSIONS



A BAPTIST MONTHLY MAGAZINE



JANUARY — 1914

The American Baptist Foreign Mission Society

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A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page



Remember the 1914 Goal — 100,000 Subscribers

“Mile Stones or Grave Stones?”

For most people, New Year's Day is either a mile stone or a grave stone. For MISSIONS it is a mile stone. Our efforts to bring about a more robust circulation have been fruitful. Our subscription receipts for the past two months have reached a new high-water mark, showing an increase of 20 per cent over our previous best record.

Club managers all over the country are working with an enthusiasm and pride that is fine to see, and it is resulting in some high scores. Clubs of between 50 and 100 subscribers have just come in from Binghamton, N. Y., Trenton, N. J., Worcester and Holyoke, Mass., Concord, N. H., Chicago, Ill., North Adams, Mass., and Bloomfield, N. J.

Besides these a large number of clubs ranging from 20 to 50 subscribers have been received. Evidently many managers are setting their standard as five more, or ten more, or double last year's club, and then are working till they get it. Thus they are turning what might have been grave stones into mile stones. By persistent effort others may do the same. *Set up a mile stone!*

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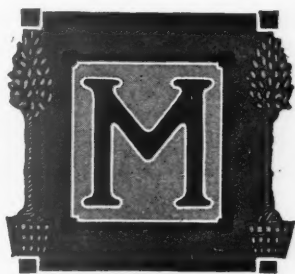
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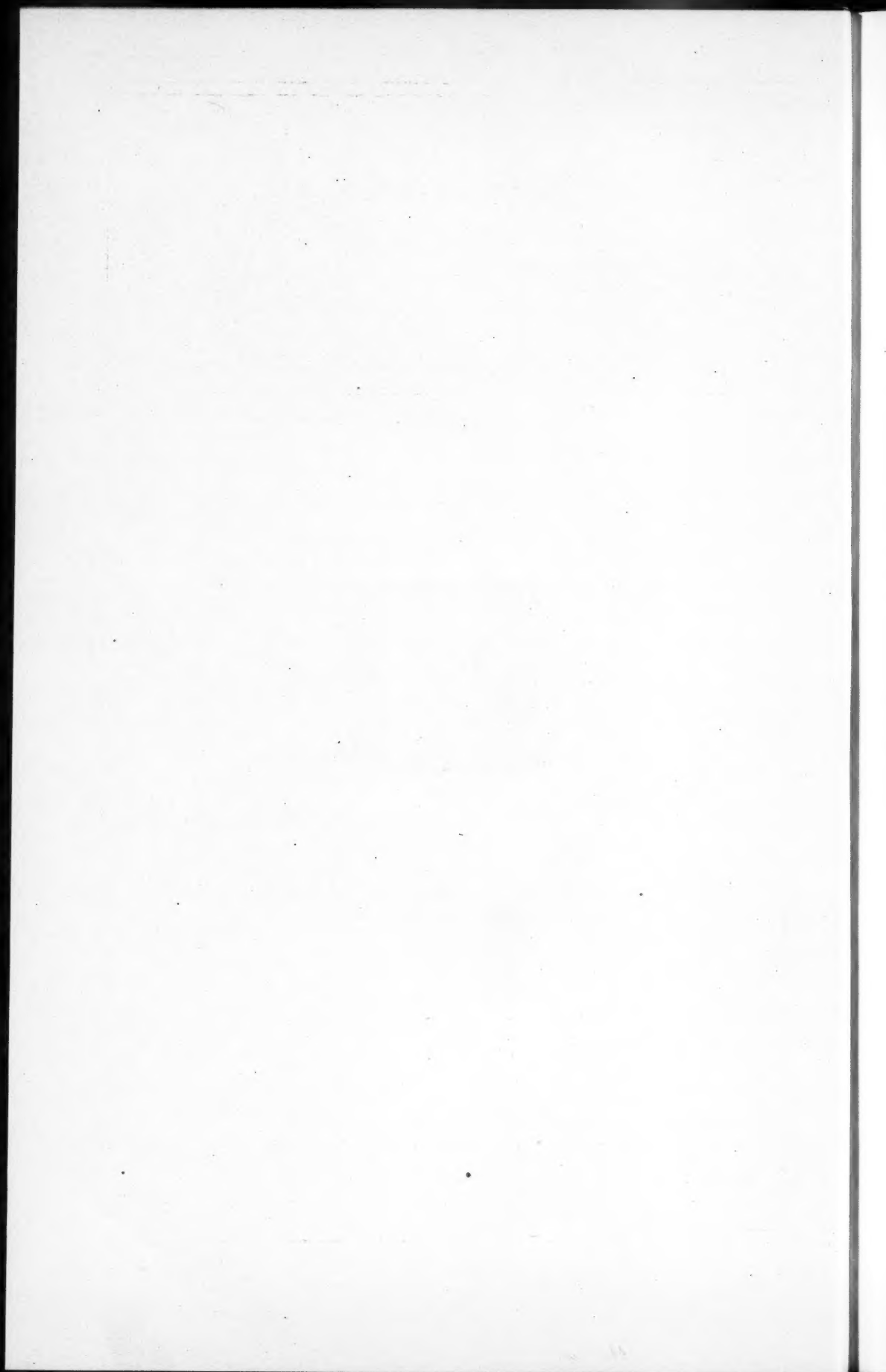
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VOLUME V



BOSTON -- NEW YORK -- PHILADELPHIA -- CHICAGO
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• 1914



A Psalm of Trust

The Lord is my shepherd: I shall
not want.

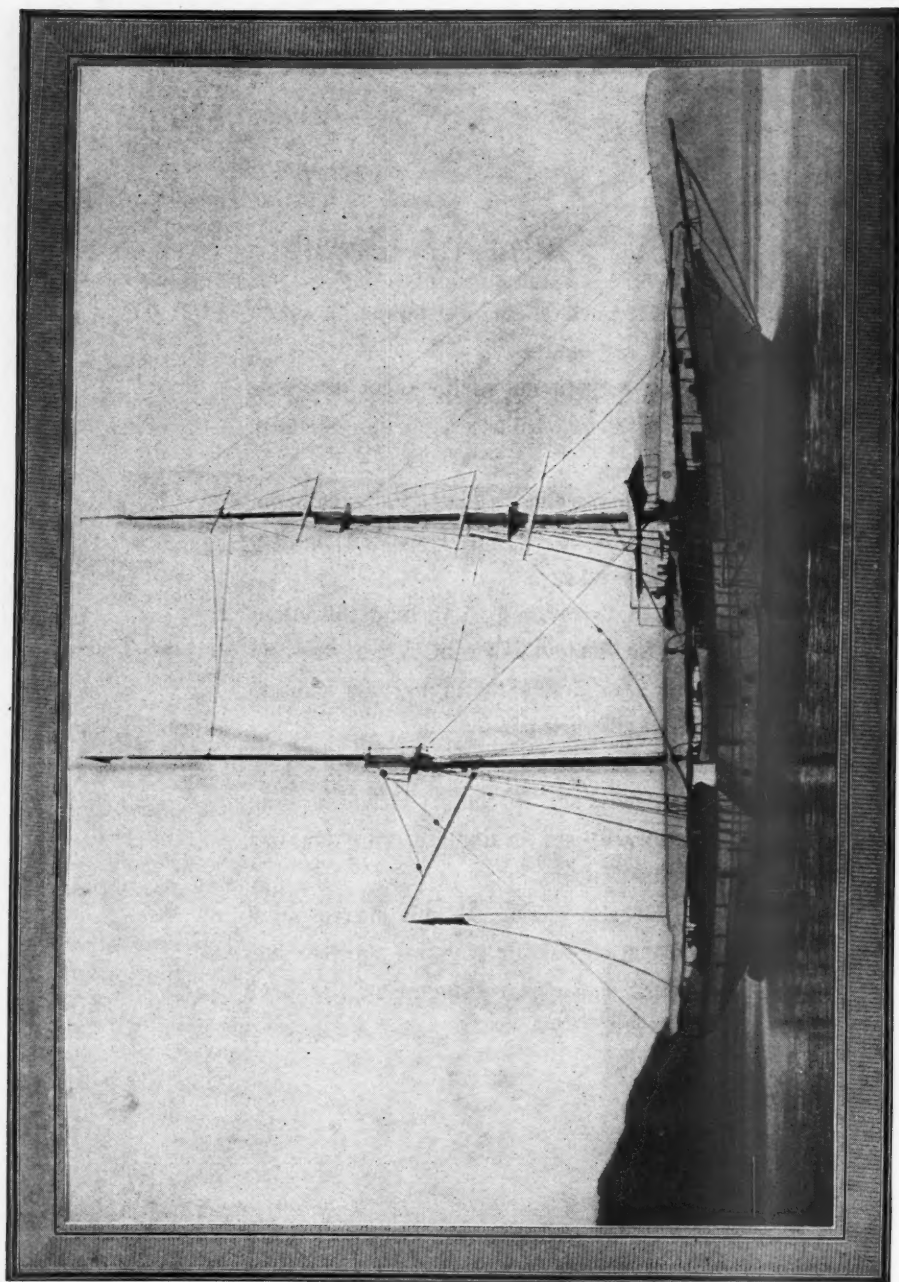
He maketh me to lie down in green
pastures: he leadeth me beside the still
waters.

He restoreth my soul; he leadeth me
in the paths of righteousness for his
name's sake.

Yea, though I walk through the valley
of the shadow of death, I will fear no
evil: for thou art with me; thy rod and
thy staff they comfort me.

Thou preparest a table before me in
the presence of mine enemies: thou
anointest my head with oil; my cup
runneth over.

Surely goodness and mercy shall
follow me all the days of my life: and
I will dwell in the house of the Lord
forever.



THE NEW FUKUIN MARU WHICH SAILS THE INLAND SEA



VOL. 5

JANUARY, 1914

No. 1

A New Year Resolution



AS a New Year suggestion we give the following Covenant written on the fly leaf of his Bible by Bruno Hobbs, a lawyer for fifteen years before becoming a Y. M. C. A. International Secretary. He was drowned at Silver Bay a few years ago while attending a convention and after his death this covenant was found. His beautiful character was the result of such a dedication as this which follows:

On this first day of January, in the year of our Lord, 1905, having determined some months ago to enter into this definite covenant on this date, and having contemplated even with fear and trembling what this step may mean, I do now and here, in consideration of His great love wherewith He loved us, give and dedicate unto God, unreservedly and forever, myself, my life, all I am and all I have and all I hope for, to be used by Him in whatever way He chooses, and wherever He may appoint; to die daily for Him, to be consumed in His service, and to be transformed (Oh, how can that be?) into His own image; and having no confidence in the flesh, and realizing that in me there is no strength to keep the terms of this dedication, I commit even this to Him, for I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day — even of my temptation and failure.

In witness whereof, I have made this record for a memorial, for my own eyes only, and for my dear Lord's witness, that I may daily reckon with Him on the definite terms of this deed. Oh, Holy Spirit, seal this unto the redemption of God's own perfect possession.

(Signed) BRUNO HOBBS.





APPROACHING THE PORTO RICAN COAST AT SUNSET

Facts from a Fruitful Field

By A. B. Rudd, D.D., Rio Piedras, Porto Rico



THERE are many interesting facts about our mission work in Porto Rico which catch the mind's eye and of which I should like to speak. Of these, however, I can only touch a few, with the hope that without tiring the reader I may be enabled to give him a bird's eye view of the Baptist mission work on the island.

ATTITUDE OF THE PUBLIC TOWARD THE GOSPEL

Of this it is not very easy to write for it is a constantly changing quantity. I think I may safely say that just now this attitude is not altogether so favorable as it has been in other years. It is very hard for the Porto Rican public not to believe that the Gospel is not an American product. This being the case, it is very natural that their attitude toward the Gospel should be affected largely by their attitude toward American things in general.

It is undoubtedly true that just now the feeling of Porto Ricans toward what they regard as American institutions depends largely on political questions. American citizenship has been withheld from them so long that they have a right to feel that they have not been fairly dealt with. It

is not strange that this should be the case as Congress has been dilly-dallying with this question for two or three years without coming to any definite decision. This fact necessarily influences the Porto Rican attitude toward the Gospel work on the island. When this and other political questions of a similar nature shall have been settled, I believe we may be able to count on a far more favorable attitude toward evangelistic work.

The Porto Rican public is divided between Romanists, Spiritualists, Evangelicals and then a large class who are indifferent to all religious matters.

It is undoubtedly true that the Romanists are better organized for effective work than they have ever been before. The Spiritualists, which number anywhere from fifteen to twenty-five thousand on the Island, have also within the last year or two given considerable time to organization and have of late assumed rather a hostile attitude toward Gospel work. This is true more largely of the leaders than of the masses of Spiritualists.

An interesting discussion in the paper during the last year between a leading Spiritualist and Brother Cepero, one of our native Baptist ministers, has, I think, influenced quite favorably the minds of many toward the Gospel. I think many of the Spiritualists themselves who have followed the discussion are now more favorably inclined toward the Gospel as held and preached by the Protestants.

It is gratifying to know that Romanists, Spiritualists and those totally indifferent to all religion are noting from year to year the fact that the Evangelical workers are setting up a higher moral standard than any other people on the Island.

Some years ago one of the wealthy men of Ponce said to me that while he was a

and that the Baptists not only taught it but practised it in their public lives as well as at home.

If I had time I could cite other testimonies of similar nature to show that even those who do not believe as we do are watching very closely the course of events and are being influenced by the strong



HUGE PORTO RICAN PALM AND NATIVE BUNGALOWS

Catholic he would be very glad if I would begin Protestant work up in one of the *barrios* of Ponce where he had considerable possessions. When I asked him why he, being a Catholic, desired Protestant work to be established among the people who were working his land, he said it was because he had noticed from year to year that the Protestants were very much more to be trusted than the Catholics, and for this reason he felt that, as a matter of dollars and cents, it would be to his advantage for Protestant work to be opened up among the people whom he employed on his land.

On another occasion a leading Spiritualist of an inland town told me that he had to admit after studying the question for a long time, that while the Spiritualists taught morality they failed to practise it,

moral element which is always prominent in gospel work.

It is very clear, therefore, that in spite of the anti-American feeling which is fomented from time to time by political questions the public at large is realizing the real worth of the Gospel.

THE GROWING SPIRIT OF LIBERALITY

I think one of the most encouraging features in our work has been the growing liberality of our people. Our churches contributed for all work during 1912 about \$3,600, an increase of nearly \$800 over contributions of the previous year. They paid the expenses of a delegate to the Philadelphia meetings, \$28 a month salary of their native missionary who works within the bounds of the Porto Rican Association,

together with a considerable part of his traveling expenses, and about \$500 for the support of "El Evangelista," our Baptist paper. One small new church contributed \$50 and the lot for a \$350 chapel. Another church contributed \$25 for the purchase of a \$50 bell. Just now the churches are raising money to pay the expenses of two brethren who have been appointed to visit Santo Domingo for the purpose of looking into this field as a suitable place to

honest effort to develop themselves along this line. The full amount contributed by the churches for all purposes during the year just closed is about 11% of the amount appropriated by the Society for missionary purposes.

MARRIAGE AND DIVORCE

When the first missionaries reached the Island thirteen years ago, marrying was on the decline among the poorer classes as they



GROUP OF PORTO RICAN CHILDREN IN NATIVE DRESS

begin foreign mission work; this will cost somewhere from \$150 to \$200. In addition to this many of the churches are contributing small sums toward the support of their pastors. A special effort is being made now for every church to do something along this line during the year upon which we are now entering.

For several years our native pastors seemed a little timid about taking up this matter of giving with their churches, but of late there has been a great revival along this line which has taken a strong hold both on the pastors and the churches.

It will be a long time before the Porto Ricans can support entirely their own work, but they are at present making an

honest effort to develop themselves along this line. The full amount contributed by the churches for all purposes during the year just closed is about 11% of the amount appropriated by the Society for missionary purposes.

When the first missionaries reached the Island thirteen years ago, marrying was on the decline among the poorer classes as they were unable to pay the exorbitant fees demanded by the priests for celebrating the marriage ceremonies. The people were not to blame for this sort of thing, the sin lay at the door of the priest. It was a rare thing that a priest would perform a marriage ceremony for less than ten, fifteen or twenty-five dollars, and as the masses of the poor people were altogether unable to pay this amount, they naturally neglected the marriage ceremony.

sale. On more than one occasion I have married as many as three couples with a single ceremony at the close of a church service. In this way the priests were forced to follow our example, and there have been more marriage ceremonies performed among the poorer class of the Island during these thirteen years than during the previous fifty years of Porto Rican history.

It is a matter greatly lamented by the missionaries as well as by the great mass of the Porto Rican people that divorce has been made so easy on the Island. In this unfortunately Porto Rico is following rapidly in the wake of some of the states of the Union. Our courts are being kept busy with divorce cases.

When I first began to marry on the Island some of the people seemed to think that the minister could not only marry, but could unmarry.

Some interesting cases came under my observation. I recall one in which the woman, some weeks after the marriage ceremony had been performed, came to my house to assure me that it was utterly impossible for her to live with the man to whom I had married her. After listening to the enumeration of the many things she brought against him, I asked her if she thought the blame was all on his side. She said it was, that she treated him as kindly as possible, kept the house clean, prepared his meals and did everything that a dutiful wife should. The next morning the husband came to my office to put in a complaint against his wife. He said it was utterly impossible to live with her, that she did not attend to the house duties but spent her time running around from house to house and paying no attention to her husband's needs. I asked him if he thought the blame was all on her side, to which he replied with a very emphatic affirmative. Imagine his surprise when I told him that the evening before his wife had been around to present a complaint against him, stating that the blame was all on his side. He evidently had a suspicion that she meant to report him to the minister but meant to get in his accusations first. I told him I could marry but that I could not unmarry, and that I thought probably the blame was divided between the

two, and that my advice to both would be to confess their faults, make amends as far as possible and try to live peaceably together in the future.

It may be of interest to know that during these years my marriage fees have been \$3.50 from an American whom I married to a Porto Rican lady, and two pine apples received from a Porto Rican couple.

Our training school has had a varied history, due to the lack of teaching force and a suitable building for the school. It was established at Ponce, then moved for two years to Coamo, and now is in Rio Piedras.

After a careful study of the whole situation, it was decided to establish the school permanently here in this town, as this is the educational center of the Island. We have related our school to the Island University, located here, in such a way that our students may take their academic work in the University. In this way our teachers will be able to give almost their entire time to work along Bible lines.

We are sadly in need of a suitable building for our school. It was hoped that the building could be erected last year but this was impossible because of the lack of funds. It was put in the budget again for the year 1912-13 and again stricken out by the Society, with the expressed hope, however, that we might be able to secure funds for the building outside of the regular budget.

Rev. P. D. Woods came to the Island last summer and has taken charge of the school work. He is making good progress in Spanish and is rapidly adapting himself to his new surroundings and in a most satisfactory way taking hold of the school work.

The proper equipment of this school I consider as one of the most pressing needs of our work in Porto Rico to day. The future development of the mission work depends largely upon whether or not the Baptists of the United States are willing to prepare our young men for the work of preaching the Gospel to their own people.

THE ENLARGEMENT OF OUR FIELD

The Congregationalists have turned over to us a large slice from their mission territory, including the town of Juncos, and

its outlying districts, with a population of nearly 11,000. This is one of the most interesting fields on the Island. Both the town and the *barrios* are open to the Gospel, and already congregations have been gathered in many parts of the district.

Some years ago it seemed wise for us to turn over to the Methodists one of the towns which had fallen to our lot; and now the Lord has given us back full measure, pressed down and running over, for which we are grateful and which should stir us up to nobler work.

A NEW ENTERPRISE

We have established English services in the town of Rio Piedras.

Mr. Woods, the principal of our Training School, has charge of these services, and we are hoping that they may be worth a great deal to our cause. We have a large American colony in and around Rio Piedras, many of whom seem anxious to

attend English services. Then, too, all of the students of the Island University understand English and it is hoped that our English services may be attractive to them. Already several of them are attending and we are hoping that this number may be increased.

Other denominations are working in English in different parts of the Island, but on account of the smallness of our American force it had not seemed wise for us to undertake it until now.

OUTLOOK FOR THE NEW YEAR

With the results of fourteen years of evangelical work to build on, with our organized churches, and with perhaps the strongest corps of native workers of any evangelical denomination on the Island, with a field as inviting as any mission could ask, the outlook for the New Year is decidedly bright. With hope and courage each worker faces the future.



DR. RUDD AND ONE OF HIS PORTO RICAN WORKERS



ALONG THE SHORE OF THE BEAUTIFUL INLAND SEA

The Little White Ship of the Inland Sea

By James H. Franklin, D.D.



IF the Creator has made anything more lovely than the Inland Sea of Japan he must have hidden it. And if there is a more striking piece of mission work than that which is being done by Captain and Mrs. Bickel on the gospel ship "Fukuin Maru" it will be hard to find. Every moment of the days and nights spent on the Inland Sea was full of inspiration. Surely God is working his purposes out just here. Thirteen years ago Captain Bickel, who had commanded an Atlantic liner, took the wheel of little "Fukuin Maru." He knew neither language nor channels, and the people were unfriendly. Today he steers day or night by any of hundreds of mountain-tops and he knows people in almost every village; and they know and honor him. There are 1,500,000 people on the islands of the Inland Sea, and within thirteen years almost every person on the Islands has come to know the "Fukuin Maru" and what it stands for. They call it, "the Little White Ship," and many say that as Commodore Perry and his black ship opened Japan to

the world, so Captain Bickel and the little white ship opened the Islands to the gospel.

Today the field, which is three hundred and fifty miles in length, is divided into five districts, and the work of each district organized with an evangelist in charge. The evangelists and believers and the ship touch four hundred and twenty communities in a definite and systematic way. Congregations are usually as large as can be accommodated in the largest house of the village which the ship is visiting, and this has kept up for thirteen years. It is nothing uncommon to have from three hundred to five hundred people in a service. Faithfully the seed has been sown. Some day the harvest will be gathered. Indeed, it is being gathered now. However, Captain Bickel is a man who can labor and wait, and pray as he steers. When he was asked to take the command he answered, "Aye, aye, Sir! But do not talk to me for ten years. Unless you are willing to work ten years without seeing results, do not begin." After a few years a letter came. The Captain's brief reply was this: "I am sorry if you are discouraged, but do not talk to me for ten years." He laughs at a discouraged evangelist and tells him to go back home and work at least five years longer before becoming



BAPTISMAL SCENE ON THE INLAND SEA

discouraged. Great blessings have already come to the work. Some day the windows of heaven will be opened on it.

But I almost forgot to say that a larger and new "Fukuin Maru" was launched last Spring and now is sailing across the shadows of many shrines and temples as she is used to carry light to those who sit in darkness. Baptists of America should be grateful for the privilege of supporting such a work. Other denominations in Japan look on with such appreciation that they are unwilling to have their own workers enter that field. This means responsibility for the Baptists.

It is an interesting fact that in spite of the shame which was heaped upon the Cross in Japan many years ago when Christians were tortured there, today that symbol has again become the badge of discipleship in many parts of the Empire. Around the Inland Sea, men were compelled at times to choose between death and trampling the sacred emblem under foot. It is no small thing, therefore, that now the bright red cross is displayed boldly upon the door-lamps of preaching halls and upon the paper lanterns which are sometimes carried at night in the hands of Christians. When old Ode San, a plain jinrikisha man of Osaka, was converted at the age of seventy and felt called to return to his native island to teach the

people, he wore a red cross in his hat. Ode San had a right to wear the cross before men for it was in reality the symbol of the sacrificial spirit of his heart. Sacrificial service was the dominant motive in his life. He sought for opportunities to serve the sick, the aged and the poor, though he had nothing to offer except the love of his heart and the labor of his empty, wrinkled hands. His only explanation was this: "It is just to prove my love." Though the unfortunate man might be a stranger, Ode San always insisted, "But he is my brother." Such preaching never fails, and soon in cooperation with the "Fukuin Maru" a church was organized on the island in the midst of 22,000 people whose homes have all been visited by the old man with the red cross on his hat. Ode San is still the outstanding representative of the gospel on this island where the captain of the "Fukuin Maru" took us one mid-week evening to a service attended by perhaps 400 people. The attendance might have been 1,000 had there been a larger building, for every person on the island respects the captain of the "Fukuin Maru" as well as his mission.

On the Inland Sea a large unpainted sampan bears the name "Fukuin Maru II." It is a colporter boat whose little brown master sails his ship to any port where

people may be persuaded to buy his Bibles and other books or where he can lead men to Christ. The uniformed master of the little craft was a "ruffian sailor" of a very bad class when the "Fukuin Maru" found him. Now he is one of the marvels of missions and Captain Bickel tells this story of him: "Pastor and evangelist and educated Christian brethren, and finally I, with my pigeon-toed use of the Japanese language, tried all approved methods to teach him, and failed because he could not grasp what we meant. Did he not find what we failed to give him when he pored over the book of books wetting it with tears, and prayed and prayed again night after night, alone with the book of God? Did he not preach a sermon one night when the principal of a navigation school and I stood in a dark corner and listened and the principal said: 'Captain, I don't understand it, but that is what you people call the power of God. I wish you would let him come and speak to my students.'"

This same head of the government school of navigation, though not an avowed Christian himself, surprised a group of educators at Tokyo when they were discussing the discipline of schools whose

students frequently leave in a body, by saying boldly that the spirit of "The Little White Ship" had so far pervaded his student body as to solve his problems of discipline.

But the "Fukuin Maru" work is for all classes. On a cool, crisp morning, after a sail of several hours, we reached a commercial center where a member of the church, a leading business man of unusual education, had built an attractive house of worship and had presented it to the "Fukuin Maru." One of the recent additions to the membership of this church is a graduate of the Imperial University. So far as human eye can see, the gospel today makes its strongest appeal in Japan to the educated classes. The masses appear to give little serious thought to the religious needs of the nation, but the educated leaders are "thirsty for new religion" and they see that a "more concrete faith" is essential to high moral development. At least this is the opinion of the leading publicist of Japan who kindly granted me an interview. Yet even the masses are being leavened, though slowly, and perhaps the strongest leavening force has been the quiet Christian life of devoted



MR. KOBAYASHI, PRINCIPAL OF THE GOVERNMENT SCHOOL OF NAVIGATION, AFTER MAKING A CALL ON SECRETARY FRANKLIN

heroes of the cross. The following words spoken recently to student volunteers by the captain of the "Fukuin Maru" are to the point: "On the field, if your spirit is true, if you are a true missionary, you will be the servant of all. 'He carried my bundle.' 'He held my child while I climbed the hill.' 'He comforted me when I was sad.' 'He placed my sandals for me when I left.' This will be the local record, until some day the little deeds are put together and men say, 'He lived as Christ lived, the servant of all.' What this life means was brought home to me keenly by a little incident I cannot refrain from relating. The sailor ruffian came to the deck-house door one night after he had been converted. It was my usual hour for returning from the nightly walks across the hills. It was half past one at night. I was tired, yes, very tired, but that is part of the game. I asked him to go on the morrow and take a Bible to a certain man, and little Hirata San, the converted ruffian, shook his head. 'No, no, Captain, he does not need that.' 'But why not?' 'Why, it won't do him any good.' 'But

why?' 'Because it is too soon. That is your Bible, and thank God it is now mine; but it is not his Bible.' 'What do you mean by that?' 'Why simply that he has another Bible. You are his Bible. He is watching you. As you fail, Christ fails; as you live Christ, so Christ is revealed to him.'

"Friends, I did not sleep that night. I knew it in a way of course. I was God's representative and all that, but to say, 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred towns.' God help me! I had been called a thief, a liar, a foreign spy, an evil immoral stealer of women and children, a traitor and what not a hundred times in public and a thousand times in private and had not flinched, but to face this! As you live, Christ lives in a thousand, in a hundred thousand hearts. As you fail to live Christ, Christ dies. Christ is crucified again! What wonder that I slept not. What wonder that the message of the converted sailor ruffian, now a precious brother, sank deeply into my heart."



CAPTAIN BICKEL, FAMILY, AND CREW OF THE GOSPEL SHIP



By-Products of Home Missions

By C. A. Woody, D.D.

SUPERINTENDENT OF MISSIONS OF THE PACIFIC DIVISION, HOME MISSION SOCIETY



MOST interesting and instructive in the realm of commercial development is the history of by-products. Modern chemistry has made possible the utilization of what was once called waste, and by-products in all lines of manufacturing have come to be as important as the direct product itself. Profit depends upon the thoroughness with which by-products are saved and increased in variety. Let me illustrate briefly. Once cities burned their refuse or carried it out to sea. Now, thrifty cities assort it, selling the bones, glass, rags, paper and iron. Food wastes are converted into grease and fertilizers, and the grease separated into glycerine and various grades of oil. For a time wool washeries were maintained to wash out the dirt and eliminate freight charges. Now it is known that with the dirt is washed out grease and potash. The grease is refined and made into a great variety of articles, some for the toilet table and some for the dressing of leather. Belgium and France obtain more than two million pounds of potassium and carbonates from this source, and the United States derives from eight to ten millions of dollars from these products.

For example, the Beef Trust has found it most profitable to save and use every particle of the beef carcass, and the by-products have become very numerous and valuable. Gelatine, glue, fertilizers, curled hair, bristles, blood, neat-foot oil,

soap stock, albumen, hides, pepsin, thymus, thyroids, pancreatin, and from the black hoofs cyanide for the extraction of gold. In fact the whole of the carcass from hair to fertilizers under the manipulation of the beef trust, is found useful in extracting gold.

NOT WHOLLY A COMMERCIAL MATTER

By-products are not wholly material. The more perfectly coordinated, related and organized are our efforts anywhere, the more important and valuable will be their secondary results. To have regarded them as negligible in any field of effort accounts for the poverty of results if not for the entire failure of the effort. To continue, as in so many years of the past, to give exclusive attention to the main function of the Christian religion, or to regard its exclusive function as consisting in fitting men for reaching and dwelling in heaven will deprive it of a large part of its power. When men most so thought, then they withdrew to caves and deserts, chastised the body, bemoaned the evil of the world, and shunned mankind. When men learn that as to its activities and services it is chiefly social and ameliorative; that while keeping clear the vision of God and ultimate citizenship with Him, life is to be spent for and among men, then will the value and variety of the by-products in Christian work rise to magnificent proportions.

What is true in so many other fields of human effort may be supposed true in the field of missionary undertaking. Foreign mission advocates have not been slow to

discern this and already volumes have begun to multiply to set forth this feature of the enterprise. I have been greatly surprised that no one has rendered the same service for the Home Mission enterprise. There is abundant material for the forceful writer here I am sure. What I shall have to say will fall under three most general heads, or into three large fields, that of

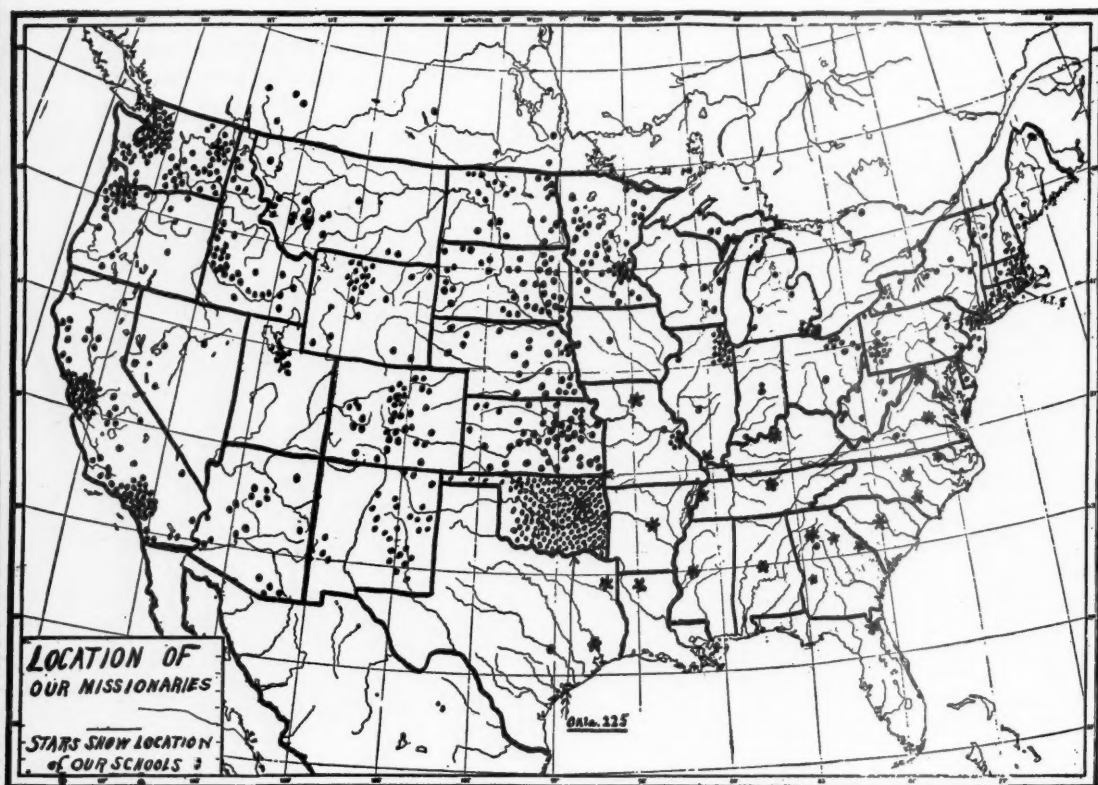
ORGANIZATION, CIVILIZATION AND EVANGELIZATION

The general program set before itself by the Home Mission enterprise was the evangelization of the unchurched regions and peoples of this country and the gathering of them into Sunday schools and churches. A view of this task as it has developed under the fostering care of the various Home Mission Societies of America affords a magnificent panorama of heroic endeavor and achievement. It is true of

the work of our own denomination, and still more true when the work of all such Societies is spread before us. The work has had its changes as the years have increased. Home Missions first meant the evangelizing of the Northwest Territory, then the Mississippi Valley, and then the preaching of the gospel to the Southwest and West. Its methods were itinerant. With the years these laborers became the settled village pastor or the pastor of small groups of churches, but the end was still the same — the saving of men by the preaching of the gospel and the formation of local churches.

ORGANIZATION

But this sort of work demanded in time other and more highly developed forms of organization. Constructive work is as necessary as evangelization, and let it be remembered, as fully missionary. The missionaries of these societies were active



MAP SHOWING THE AREA COVERED BY OUR HOME MISSION WORK

in the organization of local associations, conferences and presbyteries, and later of state organizations. These conserve denominational strength and render more effective the desires and plans of the churches. They are in fact the balance wheel which keeps the denominational life and activity steady and in continuous motion. The relation of our Home Mission Society to these western conventions both through its missionaries and especially through its later plans of cooperation has done more to make steady and effective the work of the denomination than any other single influence, if not more than all other influences that have been active among us. When we come to consider the relationship of these conventions to education, to missions at home and abroad, and to doctrinal matters and fraternal affiliations, it will be seen that this matter of the organizational influence of the Home Mission enterprise is of immense proportions and value.

EDUCATION

In the great field of civilization may be found many and large by-products of the Home Mission enterprise. I must speak of them under several heads in order to advance in the discussion with clearness and force.

As to Educational Results: For many years National Home Mission Societies were the general Educational Societies of their denominations. It was true of the Baptist to a marked degree. Not less than ten important institutions of learning in the West were projected or put into actual operation by its missionaries themselves, and there is not one in the West of any sort which does not owe its existence more largely to the influence of these missionaries than to any other. Indeed many of the State Universities themselves may rightly be credited to the influence and cooperation of Home Missionaries. The very mention of such names from our list of heroes as John M. Peck, Jonathan Going, Thomas W. Merrill, Abel R. Hinckley, Ezra Fisher, George C. Chandler and Edward Ellis will at once fix the idea I have suggested in the mind. Indeed Jonathan Going, in closing his service as Secretary of the Home Mission Society,

to take the Presidency of Granville College, declared that he was but transferring his labors from one department of the work to another. Nor was it a matter of fortuitous occurrence that our own Education Society which wrought so well for years was created by the fertile mind of our own great Home Mission Secretary, Dr. H. L. Morehouse.

In his book, "Leavening the Nation," Dr. Joseph B. Clark of the Congregational Board says: "Christian education was no part of the plan of Connecticut and Massachusetts in 1798, nor of the General Assembly in 1802; and but a small portion of Home Mission money has ever been diverted from church planting to the founding of colleges and academies. Yet in the entire range of agencies that have cooperated with Home Missions, and among its most legitimate fruits (he might have well said its by-products) Christian Education stands in the front rank. Eighteen years after the first prehistoric home missionaries landed at Plymouth and set up their church, Harvard College became a necessity. Yale, Dartmouth, Princeton, Brown, Amherst, Williams, Bowdoin, Middlebury, Holyoke, are all children of that same mother and had their birth in a religious movement. All through the Home Mission belt the same law has perpetually declared itself. Begin to plant churches anywhere and the next demand is a Christian college. The quickening of religious life stimulates intellectual desire, and with an apprehension of the true meaning of life and its relations to the future, the ambition to make the most of life and its opportunities becomes a passion that will not be denied.

"Call the roll of Western Colleges known as Congregational, and scarcely one can be named that is not indebted for its birth and its early nurture to the Home Missionary. Marietta, the child of Luther E. Bingham, our earliest missionary in Southern Ohio; Beloit, nurtured in its infancy by Aratus Kent and Stephen Peet, both Home Missionaries; Oberlin, the thought of John J. Shepherd, the young missionary at Elyria; Ripon, saved and borne on to success by men all home missionaries; Whitman, named for a missionary hero, the dream of another missionary hero

who lived to see his vision realized, and presided over even now by a later missionary, Penrose. And there is Doane, and Wabash, and Knox, and Olivet, and Yankton, and Pacific, and Pomona, and three score of academies." A like presentation can be made for thirty Presbyterian institutions, and fifty Methodist institutions and numberless others in all parts of the West. "They were planted on home mission ground; they were conceived by home missionaries; and home mission churches became their nursing mothers. Home missionaries consecrated them with their prayers; divided with them their scanty salaries; and became their presidents, professors and trustees."

The service has been reciprocal. Students from these colleges have been of incalculable service to the life and effectiveness of these churches. Some years ago it was reported by a Colorado College President that in two thousand towns which he names, two thousand graduates of ten western colleges and three western seminaries were serving as missionaries of the American Home Missionary Society, while in 1,000 other towns other graduates of these same institutions were serving as missionaries under other societies, while not less than 30,000 students from these same colleges were employed in 15,000 towns in the West as teachers. Fully to set forth this matter would make necessary the discussion of the relations of these home missionaries to the establishment and development of our public schools in the great West. California's free public school history began in the first Baptist Church of San Francisco, itself a home mission enterprise. But time forbids speaking of this phase of the subject, or of my speaking at greater length on Western Education as a by-product of the Home Mission enterprise.

In a fuller development of this head, attention should be given to educational work among the negroes and schools for

the training of missionary workers among foreign populations.

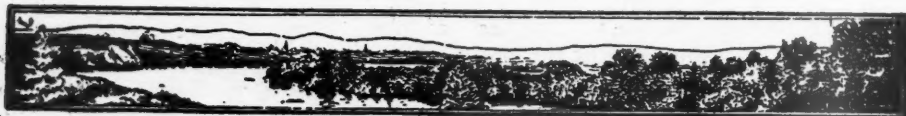
TERRITORIAL ADDITIONS

I should not pass entirely by the matter of the great service to our country of Home Missionaries in making sure our title to the great Pacific Northwest. Whatever your opinion of the merits of the so called Whitman controversy, there need be no difference of opinion here today that this missionary rendered service of the highest value to his country, and both directly and indirectly contributed to "saving Oregon" to the United States so far as his purposes and plans were concerned. For myself I must honor him for his service in this matter.

SCIENTIFIC DISCOVERIES AND EXPLORATIONS

One of the largest fields of indirect service which Foreign Missionaries have rendered has been in the way of scientific explorations, discoveries, perfecting of languages and ethnic classifications. The Home Missionary has had a much more restricted field for this sort of service, but even here he has not been valueless. The explorations of the great John Day fossil fields were at the first undertaken by a Home Missionary pastor and the scientific world first learned of their richness through him. Some of the greatest "finds" of fossils from recent geologic periods have been made by this missionary. In the Wyoming fields equally large service was rendered by a Home Missionary pastor and some of the most remarkable finds of the great prehistoric lizards were unearthed by him. While these services to science have been the recreations of devoted men serving missionary churches, they have been none the less real and permanently valuable, and these by-products of the Home Mission enterprise must be included with the others.

(Concluded next month.)





Distress in China

THE news that comes from China continues to be very disquieting. Bandits and bands of rebels are reported as existing in nearly all the provinces, rendering life and property insecure. Yuan Shi Kai is said to be ruling with a stern hand, and executions without trial are common incidents. Poor China seems to be passing through the trials incident to such revolutionary changes as have taken place there within the past few years. For a time there were hopes that the Republic would be firmly established, and the people gradually adjust themselves to the new order. Undoubtedly they would do so if let alone. But politics and personal ambition find place in China as elsewhere, and the result of the unwillingness of the Parliament to accept his plans was the assumption of a practical dictatorship by Yuan Shi Kai. No one can foresee the outcome.



A Wrong Step

The Christian forces in China have been exerting all possible influence to prevent the adoption of Confucianism as the State religion. A strong movement in favor of such a course has been making progress, and the situation is regarded as critical. Such a step would be most disastrous. Under the Republic all religions have been recognized, and religious liberty has been the declared policy. Yuan Shi Kai has been one of the liberals, and has praised the work of the Christian missionaries; even sending members of his family to a Christian school and building a dormitory for

a mission college in Shanghai. He has four sons now in England pursuing their education under Christian auspices. But he is an opportunist, and could not be depended upon to resist a movement for a State religion, if it were strong enough to threaten his domination. Surely, this is a time to pray for China, and especially for our missionaries there, that they may be preserved from peril and so endowed with spiritual might that their influence shall be multiplied.



A Four Million Dollar Campaign

The Young Men's and Young Women's Christian Associations combined in a ten days' campaign in New York to raise four million dollars, to be used chiefly in the erection of new buildings. Three millions were to go to the Y. W. C. A. and one million to the Y. M. C. A. With a multimillionaire at the head of the movement, and three or four millionaire women as active assistants, there was faith in success from the start, and this counted for much, as it always does. Then, one half the total was given by four individuals. There was much for the teams to do, however, and for nearly two weeks the city was the scene of great activity. Several great clocks were placed at prominent points, recording the daily progress. The teams met at dinner each night to report the day's subscriptions. Express wagons carried signs advertising the "Biggest Money Raising Movement in the World's History." All the methods to raise money, in which the Y. M. C. A. is a past master, were employed; and by

extending the time one day, the great amount was finally secured. More than 17,000 individual subscriptions were taken, ranging from one cent to half a million dollars, the latter sum being given by Mr. Rockefeller, while Mr. and Miss Dodge gave even more than that. We do not begrudge the Associations this money; but we cannot help thinking that if a similar campaign could be carried out to secure a permanent fund for missions, how widespread might be its influence upon world destinies.



A Timely Word

Speaking of a recent "Go to Church Sunday" in Joliet, Illinois, the *Standard* says these campaigns are indicative of movement, but not necessarily of progress. Then it adds these pertinent words: "It is an open question whether campaigns and contests like this are symptomatic of health or of disease. It is time that the church quit taking this or that nostrum for religious anaemia, and set about discovering by careful diagnosis the fundamental reasons for whatever failure there may be today to appeal to the crowd." Sometimes we have too much diagnosis. What the church needs to do, if it would see pentecostal days again, is to fall to praying. That is the real antidote and remedy for all our ills.



The Truth about Mexico

It appears to be almost impossible to get accurate information as to affairs in Mexico. News dispatches indicate the steady progress of the revolutionary party calling themselves the Constitutionals, with Carranza at their head, and Northern Mexico is largely held by them, with an advance on Mexico City as the ultimate aim. Huerta continues in office, defying the United States to remove him. Our government has pursued a waiting policy. Evidently, it is believed that Huerta will either be starved out or driven out. What

then? That is the question asked anxiously. To add to the perplexities of the situation, leading Americans in Mexico side with Huerta, declaring that only a stern military government can succeed for a long time to come. They say that there is no strong body of property-holding people of moderate means to rely upon. The peons constitute three-fourths of the population; less than two per cent of them can read and write, and millions have no home but a blanket. Ignorant, superstitious, improvident, they are utterly unfit to vote, so these Americans declare. Citizenship means no more to them than it does to the Russian peasantry. When Madero was elected President only 23,000 votes were cast out of a total population of fourteen millions. What does a full and free election mean in such circumstances, they ask; and assert that a full vote would undoubtedly elect the leading bull-fighter of the Republic to the presidency. All of which shows what a difficult problem Mexico presents. Meanwhile revolution is spreading death and desolation over the land, and no help is in sight.



Segregation in Washington

The conditions in the Government departments in Washington, where the new orders have resulted in the practical segregation of the negroes in many instances, are decidedly unsatisfactory. Meetings of protest have been held in many places, and a committee of prominent leaders has even presented the matter to the President, but the new orders continue. It is plain that the colored people have been put under a new ban by the present administration of public affairs at the capital, and declarations that the facts have been exaggerated do not explain facts that are clear and unexaggerated. Why any change should have been made in departments where white and colored employes have worked for years is the first question that should be answered by the apologists for the government

orders as they now stand. We certainly have reason to hope that President Wilson will look more closely into this matter, and see that constitutional rights are secured to all citizens at the nation's capital.



Religious Liberty in Peru

An amendment to the constitution has been passed in Peru by which that South American State grants religious toleration to all sects, instead of prohibiting any other religion than the Roman Catholic, as hitherto. In spite of the constitution the government has permitted the building of a number of Protestant churches and mission schools; but now the way is clear for missionary effort. Peru thus takes its place among the modern republics.



The Charge of Slavery

Ex-Commissioner Worcester, who spent some years in the Philippines in government employ, has made the serious charge that slavery is a common thing and a worse form of peonage than any practised elsewhere. His charges have been denied, and there are two sides, of course, but Mr. Worcester presents proofs strong enough to make a full investigation necessary. This will doubtless be undertaken.



A Worthy Cause

At a meeting of the Executive Committee of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention held in New York City, recently, fourteen new and urgent applications for aid were passed upon. The following states were represented by the applicants: California, Nebraska, Oregon, New York, Pennsylvania, New Mexico, Ohio, New Hampshire, Wisconsin and Massachusetts. The Board is hopeful that the churches will respond generously to the apportionments placed in the budget of the current year by the Northern Baptist Convention.

The Secret and Power of a Dedicated Life



WHILE the Judson centennial is being celebrated in Burma, let us not lose sight of the marvelous power, under God, of a dedicated life. Adoniram Judson looms so large in the missionary world that we are apt to forget that after all he was only one man, who followed conscientiously the divine call and gave his life to the service which that call indicated. He was intellectually gifted, it is true, but not beyond a multitude of his fellow men. He was a man of high ideals, but so are thousands of other men. He was brave, persistent, faithful, but that does not put him in a class by himself. For the secret of his life and wonderful influence—for the power that made him head of the mighty missionary movement of the nineteenth century—for the leadership that aroused our denomination to its missionary obligations—we must look to the inner sources which fed his spiritual life.

Recognition of these sources as supreme is especially needed in this period of intense activity, when action is the test of success. Judson illustrates what can be accomplished by a truly dedicated life. When he stood facing the rice fields of India, he faced an apparently impossible task. The millions of people among whom he proposed to labor as a preacher of a new gospel were held in the bonds of idolatry and superstition. They had not asked him to come with a new religion. He had to contend against every sort of obstacle, including a hostile English trading company. But he had been called to preach the gospel to the heathen, and he set himself to the work, wherever occasion offered. He suffered all kinds of hardship, including prison experiences that seem almost incredible. He was not robust in health, although wiry in constitution. He had infinite patience, and prodigious capacity for work, but

years dragged away before he saw one genuine convert. He established a few churches, translated the Scriptures, prayed and persisted and plodded on, and at last his worn-out body refused to obey longer the imperious will and he fell on sleep.

But the power of the dedicated life does not die. Its influence stirred the Christian people of America, and made the Baptists missionary in the world sense, for they had always been missionary in spirit and local outreach. That influence became the strongest single factor in the evangelization of Burma and India. The visitors to the East, in these days of centennial celebration, beholding thousands of Christians, and realizing how the peoples have been permeated by the Christian spirit, are witnessing the visible fruits of a life dedicated to God and used by Him. The lesson should carry its inspiration to us all. There is no other source of power for the accomplishment of the redemption of men. The minister is nothing without this, everything with it. The missionary is a vain voice except as he speaks and lives in this power. The spiritual forces are still the mightiest of all the forces in the universe. Let us go with Elisha to Dothan, and pray, "Lord, open our eyes that we may see." Then let us look out, first beholding the opposing and apparently invincible enemies, but immediately afterward getting the vision of the superior might of the God who alone can make man conqueror through the things of the spirit. Thus shall we be equipped for a year of service that shall tell upon ages to come.



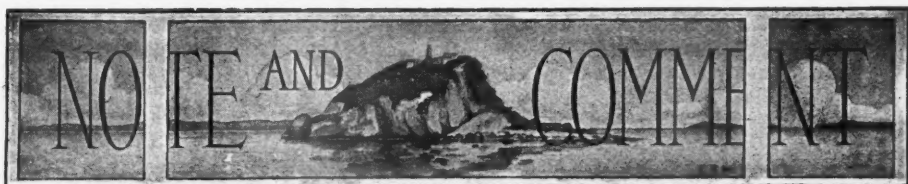
"A Shameful Law"

THE *Independent* says that a most extraordinary and unchristian law has lately been enacted in Florida, forbidding any one to play the good Samaritan to those in need. The act makes it unlawful "for white teachers to teach negroes in negro

schools, and for negro teachers to teach in white schools." The penalty may be a fine of five hundred dollars or imprisonment for six months. The purpose of this act is plain, as the *Independent* says. It is not to prevent negroes teaching white pupils, for there is no danger of that, but to close mission schools for negroes taught by white men and women. The same law enacted in other states in the South would close our home mission schools at Richmond and Raleigh and Atlanta and Columbia. In Florida it means that a Methodist mission school like the Cookman Institute in Jacksonville cannot continue to have its missionary teachers from the North, cannot go on without a total change of teaching staff. The negroes must in Florida get an education as best they can without white help.

Such a law cannot be characterized too strongly. It violates the plainest dictates of humanity. We quote the *Independent's* closing paragraph:

"It is the business of those who see people deprest by ignorance to teach them. Christianity requires it; altruism requires it. There is no better work done in this country than that for the education of the former slave population, particularly as the states fail to supply the need. It appears that Florida does not want them educated and elevated. This law is unconstitutional in spirit, but we fear is constitutional in form; and the great danger is that if the courts do not annul it other states may pass similar laws. Think of it—if a cultured, refined, college-trained young woman feels called to missionary work, and her Church assigns her to work among the negroes of Florida, she is at once subject to imprisonment in a noisome county prison, in company with thieves, libertines, murderers and other criminals, not because she is guilty of any crime, but because of an unreasonable prejudice that has been allowed to run unrestrained. Is there not Christian spirit enough in Florida to resent and repeal this law?"



HAPPY NEW YEAR! That is MISSIONS' greeting to one and all; to missionaries and ministers and members of our churches; and not less to that great multitude of men, women and children whom we would reach with the blessings of the religion of Jesus Christ. Happy New Year to you!

¶ The Northern Baptist Convention and the Societies affiliated with it will meet this year in June instead of May, for various reasons that seemed convincing to the executive committee of the Convention. Boston is to be the place, as it is the centenary of the Foreign Society. The dates are fixed for June 17 to 25, and Tremont Temple will be the meeting place. One strong argument for the postponement is the cheap summer excursion rates that are issued after June 1. This will make possible a much larger attendance than would otherwise be possible, and Boston hopes to have the greatest Convention by far that the denomination has ever known. Begin to plan for it. It will be a noteworthy occasion, of profound interest, and the celebration will be worthy of the events it commemorates — some of the most striking events in all missionary history.

¶ A Little Question for January: How many English periodicals are published in connection with our Baptist Foreign Mission work? Answer: Six, as follows: *The News*, published monthly at the American Baptist Mission Press in Rangoon, and devoted to the missions in Burma and Assam; (2) *Baptist Missionary Review*, monthly, published at Ongole, South India; (3) *The New East*, monthly, published at Canton; (4) *West China Missionary News*, published by the West China Missions Advisory Board; (5) *Gleanings*, from our missions in Japan, monthly, published in Tokyo; (6) *Pearl*

of the Orient, published quarterly at the Philippine Baptist Missionary Press, Iloilo. You can subscribe for any of these through the Treasurer of the Foreign Society, Box 41, Boston, and the subscription rates are respectively 50 cents, \$1.00, 50 cents, 65 cents, 20 cents, and 10 cents.

¶ The purpose of MISSIONS in this year upon which we are entering will be to come into more intimate contact with its readers as an interpreter of missionary life and experience. We have some articles under way that will bring the very life and spirit of the far away mission stations in foreign lands and the frontier stations of our own land to every reader. Missionaries are dealing with life, not with abstractions, and we wish to show how they do it, and make real the conditions under which they labor. This will be helpful work as well as fascinating. Now help us to get the magazine into every Baptist family, so that the whole constituency may share in the good things.

¶ We shall welcome with great pleasure the coming of Rev. Arthur C. Baldwin to the Rooms of the Foreign Society as an associate of Dr. Franklin in the Foreign Department. As a pastor he has always developed the missionary life of the church, without neglecting other essential phases of the church life. He will bring strength and enthusiasm to the work, and our readers will always be glad to read what he writes, for he knows how to put things, and we shall not allow his talent to run to waste.

¶ If you wish to appreciate deeply and anew the blessing of being born in America read the article on the Religions of China. You will realize more deeply what it means to live under the fear of always present evil spirits and it will satisfy you that China needs Christianity.



Religion in China*



holds the chair of Sinology (Chinese language and literature) in the University of Berlin, spent six years in the study of first-hand sources in China, and proves his points by quotations from the ancient Chinese books. The picture he paints of the domination of Chinese life by religious beliefs is most striking, culminating in the chapter on *Fung Shui*, or the science and art of securing the favor of the gods and the universe. To the missionary, the minister, and all students of Chinese life, this volume based on lectures delivered under the auspices of the American Committee for Lectures on the History of Religions, is an essential to an intelligent understanding of what Christianity has to meet. Nothing could make the need of a pure gospel more apparent.

Prof. DeGroot holds that the three

THE reviewer can promise those who read this book that they will get a clear idea of the primitive and fundamental elements of Chinese religion and ethics. It is a delight to find a book so thorough and satisfying. Prof. DeGroot, who

religions in China (Taoism, Confucianism and Buddhism) are only branches of a single stem which he terms Universism. The religion of the Universe, its parts and phenomena, is the one religion of China. This thesis he proceeds to develop. Two centuries before Christ the stem divided into two branches, Taoism and Confucianism, while Buddhism was simultaneously ingrafted; the first furnishing the philosophical, the second the ethical, and the third the ritualistic element. It is a remarkable coincidence that the greatest moment in the development of religion in China was synchronous with the birth of Christ and Christianity. Confucianism was destined to become the State Religion and preeminent branch, checking Taoism and sapping Buddhism of its vitality. This religion is now fully two thousand years old. The Classics are the Bibles of both Taoism and Confucianism and contain the religious principles and elements of the ancient Universism.

Universism starts with the *Tao*, which means the Road or Way, the Order of the World, Nature. Musing on Nature's awful power, man has realized his dependence, and reached the conviction that in order to exist in a happy state he should comport himself, as perfectly as possible, in accordance with the universe. Edward Everett Hale used to put it as man's first duty, to accept the universe. To agree with the Tao, man must discover its characteristics and learn how to bring his will into harmony with an animated universe. Taoism thus became a system of discipline and ethics, based upon observation, divination and imitation of Nature. Confucianism carried it into a vast compound of private, domestic and social rules of conduct, extending even to political institutions and

*RELIGION IN CHINA. By J. J. M. de Groot, LL.D., Professor of Sinology in the University of Berlin. G. P. Putnam's Sons. 1912. \$1.50 net.

laws, everything in which was directed to the one aim of attracting Nature's beneficial influences to the people and the government and of averting its detrimental influences. This involved the worship of the Universe, that is to say, the propitiation of a host of gods, which, being components of the Universe in visible or invisible shapes, manifest themselves in its ways and works.

The universal Tao was early divided into two parts, the *T'ien Tao*, or Tao of the Heaven, and the *T'i Tao*, or Tao of the Earth. The first is paramount in power, hence Heaven is the highest god in the Chinese pantheon. There is no Creator or Jehovah in the Chinese system. Creation is simply the yearly renovation of Nature, the spontaneous work of Heaven and Earth, repeating itself in every revolution of the Tao. In the *Yih king*, the holiest of the Chinese classics, the universe is described as a living machine or organism, called the Supreme Apex or Most Ultimate. This produced the two Regulating Powers, called *Yang* and *Yin*. These souls represent the male and female, and constitute the Tao, or process of Nature. By this are produced the seasons, birth and re-birth. The Yin is assimilated with the earth, the Yang with heaven. From the dual soul of the Universe, Yin and Yang, man derives his vital spirits. He has therefore a dual soul, compounded of the material and spiritual. By this theory man is an intrinsic part of the Universe, a microcosm, born spontaneously from and in the macrocosm. Creation is a continuous emanation or effusion of parts of the universal Yang and Yin, and destruction of life is a reabsorption of such parts. Thus the world is full of *shen*, or particles of the heavenly Yang, and also of *kwei*, particles of the earthly Yin. A *shen* is a good spirit or god, a *kwei* is commonly a spirit of evil, spectre, demon or devil. As there is no power beyond the Tao, there is no good in Nature but that which comes from the *shen*, and no evil but that which the *kwei* cause or inflict. Confucius, like every Chinese thinker, was overawed by the omnipresence of the *shen* and *kwei*.

Thus the old groundwork of the Chinese system of religion is an Universistic Animism, polytheistic and polydemonistic.

The gods are such *shen* as animate heaven, the sun and moon, the stars, wind, rain, clouds, thunder, fire, the earth, seas, mountains, rivers, rocks, stones, animals, plants, objects of any kind; in particular also the gods are the *shen* of deceased men, and here enters the power of ancestor worship. As to the demon world, nowhere is it so populous as in China. *Kwei*, or evil spirits, swarm everywhere. No place exists where man is safe from them. They are especially dangerous during the night, when the *Yin* power is strongest. They snatch the souls out of living men, so that these become ill or die. They strike or touch men, so that dangerous boils or tumors appear on their bodies. Hosts of demons not seldom set whole towns and countries in commotion, and utterly demoralise the people. Chinese literature abounds in demon tales, which are not stories in Chinese eyes, but undeniable facts. Confucius himself divided the demons into three classes, living respectively in mountains and forests, in the water, and in the ground.

Hence we see the Chinese people dwelling in a world crowded on all sides with dangerous evil spirits. The demons, as distributors of evil, exercise a dominant influence over human fate; as do likewise the *shen*, who are the distributors of blessing. Heaven, however, is the chief *shen*, who rules and controls all evil spirits and their actions. So Chinese theology has this great dogma, that no demons can harm man without the authorisation of Heaven, or at least without its silent consent. "It is Heaven's Tao to give felicity to the good, and to bring misfortune upon the bad; the *kwei* harm the arrogant, the *shen* render the modest happy." This is the teaching of the *Shu king* bible. The Yang and Yin are in perpetual conflict; the gods are the natural enemies of the *kwei*; the purpose of the worship and propitiation of the gods is to induce them to defend man against the world of evil spirits. Happiness to the Chinese simply means absence of misfortune which the demons bring. Idolatry in China means the disarming of demons by means of the gods.

The belief in a world of devils which are of high influence upon man is more than a

basis of China's religion; it is a principal pillar in the building of morality. There is no felicity in this world but for the good, therefore be good if you would be happy. The distribution of rewards and punishments by demons is found in all Chinese literature. The belief in spirits and their punishments, Prof. DeGroot assures us, prevails throughout all classes to this day, and the doctrine that spectres may at any moment interfere with man's felicity exercises a mighty influence for good upon morals. It enforces respect for human life, and a charitable treatment of the infirm and sick; and charity, clemency and mildness are extended even to animals, who have souls that may work vengeance or bring reward. Humanity and benevolence thus based on selfish fear of punishment and hope of reward may have little ethical value in our eyes, yet their mere existence in a country where culture has not yet

taught man to cultivate goodness for its own sake may be greeted as a blessing. Indeed, much the same motive prompts still much of the religion of other lands which are called Christian. Chinese demonocracy, in spite of the falsity of its basis, has tempered man's bad instincts through twenty or more centuries.

To understand the all-inclusive nature of the belief in demons is to realise the difficulty of removing the barrier of distrust and suspicion, the dread of calling down mortal injuries by doing despite to the evil spirits, who may at any moment snatch the soul and wreak vengeance on it.

And this overshadowing fact and fear of demons in Chinese religion supplies one of the powerful reasons why we should bring to the Chinese a gospel that can deliver them from the bondage of this terrorism that affects every moment and concern of life.



A WAYSIDE SHRINE IN CHINA. EVERYWHERE ARE THESE EVIDENCES THAT THE PEOPLE ARE RELIGIOUS



The Meeting of the Continuation Committee of the Edinburgh Conference

By James H. Franklin, D.D



At the conclusion of the great World Missionary Conference held at Edinburgh in 1910, a committee was appointed for the purpose of continuing the work begun upon that historic occasion. This committee of more than thirty members, which is not only interdenominational but international as well, has held three annual meetings, the first at Bishop Auckland Castle, England, the second at Lake Mohonk, and the third, November 14-21, 1913, at The Hague.

There was especial fitness in holding a meeting of the Continuation Committee at The Hague, where the first International Peace Conference was conducted in 1899 and where the Peace Palace, made possible through the generosity of Mr. Andrew Carnegie, has recently been dedicated. Friends in Holland invited all the members of the Committee to be their guests at Hotel Castle Oud-Wassenaer, a stately structure intended originally as the residence of a Dutch nobleman and situated in the countryside not far from the House in the Wood. The entire hotel was engaged for the exclusive use of the Committee.

It was worth crossing the Atlantic twice within three weeks, even in stormy November, to be able to sit for a few days with men and women whose long experience in the conduct of foreign mission work has made them expert on numerous important questions.

At the first meeting of the Committee a message was read from Her Majesty, the Queen of the Netherlands, which was

followed by an interchange of telegrams on several occasions. It was especially pleasing that Queen Wilhelmina should express such deep interest in the work of foreign missions as evidenced by the following message:

"It affords me a two-fold pleasure to bid you welcome to my country, as I thus have an opportunity of assuring you how warmly my feelings coincide with those of the Committee in its sacred work, and also gives me occasion to declare my affinity of soul with the grand task which is aimed at by the continuation of the efforts of the Edinburgh Conference.

"Your aspiration to unity and cooperation in mission work is re-echoed in the Netherlands. Here, too, we aim at a sympathetic understanding of foreign races as faithful disciples of Him who came to serve. I consider your visit and your presence at the Dutch Missionary Conference as a good omen, showing that those among my compatriots who are interested in the missionary cause persevere in realizing these principles.

"My earnest wish is that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity, and that our Saviour may direct our hearts and develop the strength of our combined prayer.

"May our zeal be inspired and sanctified, and we all be fitted for the several vocations to which Christ calls us individually; so that the Sun of His Truth may shine over the whole world, shedding light in the darkness of human misery and gladdening the hearts of all mankind with the ineffable richness of His divine Love."

To her Majesty's message the following reply was sent:

"The Continuation Committee, on assembling to-day at the Castle Oud-Wassenaer, have received with profound respect and gratitude the gracious message in which Your Majesty has deigned to accord them your royal and personal welcome. The Committee are deeply impressed by the fact that Your Majesty has not only given them this greeting but has done so in words which go straight to their hearts by the evidence they give of Your Majesty's clear



HOTEL CASTLE OUD-WASSENAER, WHERE THE COMMITTEE MET

perception of the principles and ideals which animate our Committee, and of their accordance with Your Majesty's own thoughts and aspirations.

"It is an inspiration to us to know that one called by God to Your Majesty's exalted position should recognize the responsibility resting upon the nations of Christendom for all that concerns the highest welfare of other races.

"Your Majesty's recognition of the movement which characterizes this generation — the drawing together of Christians in spirit and in mutual understanding — is most gratifying to the members of a Committee which in a peculiar sense owes its existence to this wonderful, and, as we believe, God-inspired tendency.

"We pray that Your Majesty may long be preserved by God for all beneficent issues to Your Majesty's own people and to humanity."

Very little time was devoted to social functions. On Saturday afternoon our Dutch hosts greeted us in a reception at the hotel. On the day following the close of the meeting, the Committee journeyed in special train to Apeldoorn, the royal palace, where after luncheon with the State Marshal, they were received in audience by Her Majesty.

The Committee heard reports on such subjects as "Christian Education," "Medical Missions," "Missionary Survey and Occupation," "Work among Moslems,"

"The Church in the Mission Field," "Cooperation and Unity," "Development of Training Schools for Missionaries on the Field," "Principles underlying the Relations of Missions and Government," "Missionary Statistics," and "The Relation of the Continuation Committee to International Peace."

But the outstanding feature of the meeting was the report of the chairman, Dr. John R. Mott, on his recent tour in Asia, which had been made for the purpose of conducting conferences in the various mission fields. The results of that tour have been enunciated as follows:

"(1) These conferences enabled the leaders to face the wholeness of the missionary task. (2) A great and unique contribution was offered in laying down principles of missionary policy and in improving missionary method. (3) The reports showed that the conferences had contributed to a marked increase in the efficiency of missionary work. (4) The native church came into its own in a more notable fashion than on any previous occasion. (5) Wonderful work was accomplished in drawing together the native Christians and the missionaries. (6) In a very real sense the conferences have linked Asia to Edinburgh. (7) In each country was established a representative committee to carry forward the investigations and other activities

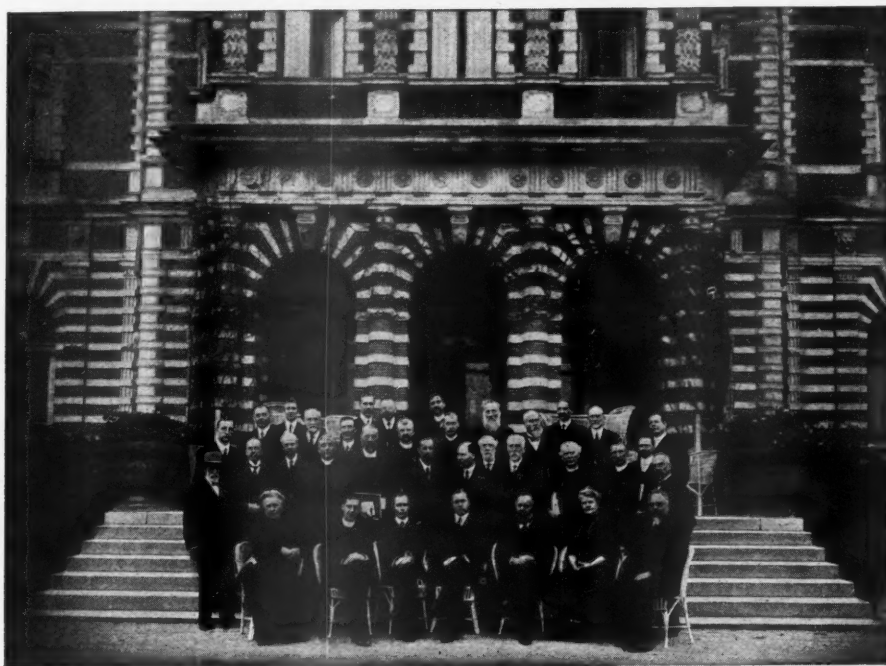
begun at the conferences and to help give effect to their many valuable findings. (8) In the pathway of the twenty-one conferences many schemes of cooperation were outlined and agreed upon. (9) The conferences did much to promote true Christian unity."

It was made plain that the Continuation Committee desires most of all to serve the various mission bodies and that great care will be exercised to prevent even the appearance of an attempt to direct. "Its peculiar province is to serve the missionary organizations by its committees and to bring the Boards together for the consideration of matters affecting their common interests. The Continuation Committee recognizes that the determination of missionary policy rests with the home Boards. . . . Clear of any organic connection, the Continuation Committee desires to assist these bodies in plans for the extension of Christ's Kingdom."

While the notes of unity and cooperation were sounded frequently, there was always the strongest demand that there be no compromise of any one's convictions. A Baptist member of the Committee was especially impressed by the insistence of

representatives of other denominations that no steps could be considered which would in the least call for a reduction of emphasis upon their own views of truth. It is interesting to know that some other denominations are as emphatic as the Baptists in demanding that, while we cooperate in a practical way in some forms of work on the foreign field, each body must be thoroughly loyal to its own distinctive views. As some one has expressed it, the need is for "comprehension, not compromise." Members of the Committee who have attended all the meetings since the Conference of 1910 are of the opinion that real progress is being made every year in the attempt to realize what are now known as the Edinburgh principles.

In concluding the deliberations, Dr. Mott said: "We should be on our guard lest we devote a disproportionate amount of time and thought to investigation and discussion and to plans for the utilization of available human forces, and not enough attention to what is immeasurably more important, the relating of what we do personally and corporately to the fountain of Divine life and energy."



THE CONTINUATION COMMITTEE AT THE HAGUE



REV. J. L. WHIRRY, OREGON COLPORTER, AT WORK

Colportage Work in Oregon

By J. L. Whirry



DURING the nine and a half years that I have been engaged as colporter of the American Baptist Publication Society in Oregon, there has been a steady gain. At Willamina we found a village of some seventy-six children in the public school; no Sunday school or church services of any kind; nor had there been for years. The whole community was given over to drinking and to immorality of all kinds. At the close of a series of meetings we were able to organize a church and Bible school, several having been converted, and the whole tenor of the moral atmosphere gloriously changed.

Though our Baptist people have all moved away, the spiritual work begun has clung to the community and they have never been without a Bible school. At Lebanon, one of our now prosperous churches, I found a very discouraged pastorless church with a parsonage partly up and work all stopped on account of lack of means and interest. I held a meeting with them for five weeks. Several were baptized, the parsonage was completed and a pastor called. The Bible school tripled in numbers, and there was a marked improvement in the appearance of the church and its surroundings. From that time to this I have visited them with Bibles, Testaments and books.

I wish just here to mention Hillsboro. I found this church had been without

regular services for nearly five years. The church building was in a dilapidated condition and the membership in desperation had offered their buildings and two fine lots for a debt of a little over one hundred dollars to the Home Mission Society if they would relieve them of it. The first Sunday spent there saw the debt all raised, three new members added to the church, and a meeting started which resulted in the salvation of souls and the calling of a pastor. Hillsboro church still lives and is trying to fulfil her mission in that growing town. I have only time to mention my trip into the Coos Bay country, where I found a hunger for the Bible, and soon unloaded my entire stock. Preached at the mines, logging camps and school houses as well as at the various villages and the city of Marshfield. Saw souls saved, those cold and indifferent awakened, and a new day opened for that section.

In Portland many churches are somewhat acquainted with the Colporter. For instance Selwood where, during our stay, a Bible school and church were organized, over three hundred homes were called upon, and the message of God brought to them. Arleta was a wilderness the first time we visited it, and later we were privileged to see it blossom as the rose. Highland will not soon forget the visit of Brother Hermiston — the Chapel Car man, and his wife — with the Colporter, when that place was but a mission,

and a large number of souls accepted Christ during the meetings; nor will they forget the frequent visits of the Colporter during the early development of the church, a church that now bids fair to be one of the largest of our city churches. God has wrought a goodly work and honored His Word.

In a recent trip along the Cascade mountains a Sunday was spent at Donald and we preached to the people of that community on the lawn of the hotel where we had a very good audience and a fine service, it being so hot in the hall that we could not stay up there. This place is without a church or Sunday school, but we were not able to organize one as another denomination had taken the lot donated by the owner of the town site, thus blocking the way of others. At Woodburn prospects are good for a work in the near future, there being over twenty Baptists there. Being disappointed on a service in a school house in the mountains on account of a contagious disease, I made my way to Haysville for Sunday, where God gave us a great message, and seven took a stand for Christ. At one home my little boy Hugh played a large number

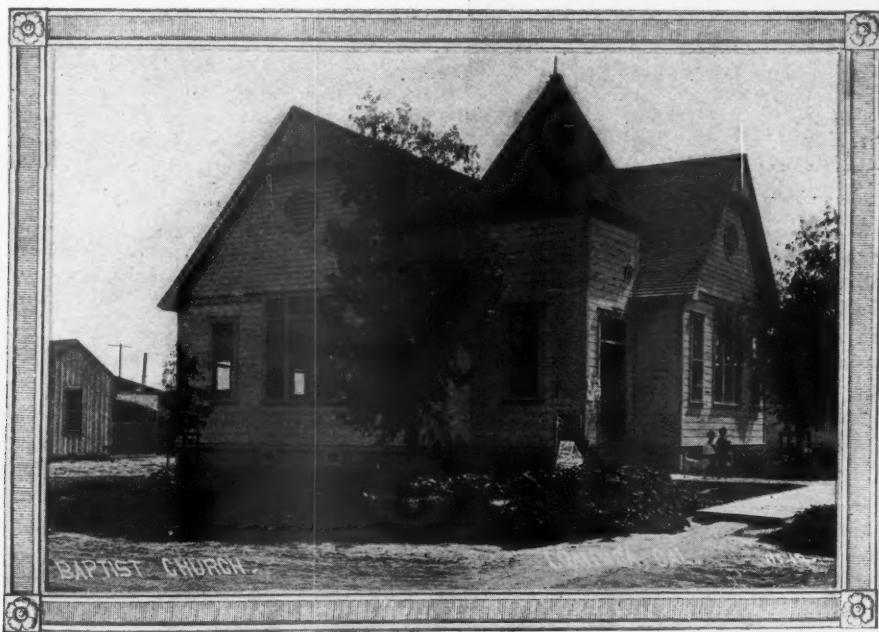
of the Gospel Hymns for an old lady who had recently lost her husband, and the granddaughter who was there broke down and wept and left the room. The following morning we called at her mother's home and found her there, and they were anxious for Hugh to play for the mother. As he began the girl began again to cry and there and then she accepted Christ as her Saviour. A woman, mother of several children, who lives away back in the mountains, east of Sweet Home, when we began to talk to her of Christ and his salvation, said that was just what she had been longing for these many years and no one had come to tell her how to be a Christian. Thus God has worked in and through one of his humble servants; for where "Paul plants and Apollos waters, God gives the increase."



In the Oil Fields of California

BY E. R. HERMISTON

When they asked us to go to Coalinga, California, they said that there were a thousand people and no church of any kind and no Christians of any denomina-



THE BAPTIST CHURCH AT COALINGA, CALIFORNIA

tion. But we found out that this was not so, as we discovered a few concealed Methodists and Baptists. We also found the remains of a Sunday school that had been started and left to die as the warm weather came on. The coming of the chapel car was a trumpet call to all the people to "Get right with God." It was not long until the car was crowded and we

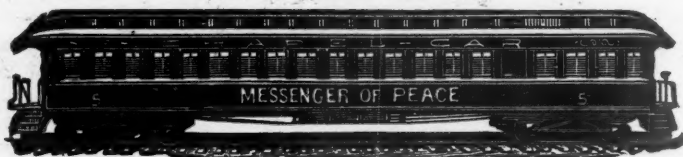


REV. AND MRS. E. R. HERMISTON

were soon looking around for a larger place to hold the services. And then little Theodosia Rand was converted. She had been in the Sunday school and now she was the first convert in the car, and her little heart was breaking to see her father converted. He was a man that spent

most of his time in the gambling places, and I want to say the town was cursed with many at that time. Some of them, in fact most of them, ran night and day and men gambled with twenty dollar gold pieces for chips. I found it all useless to try to get a larger place than the car for services until little Theodosia made an appeal to her father, who had influence with the dance hall man, to let me have that for Sunday night service. And on Sunday afternoon I went around and asked the saloon men to close up their places for one hour. I told them, "I have been here over three weeks and you have run your gambling places night and day." I made an appeal to them to close up for one hour and I would hold an afternoon service out in the open air. They promised to do that and I got the drayman to let me have his dray. I put a small organ on it and we started the meeting. It seemed to me everybody in town had come out. I preached with all the power of my soul on John 3:16, and I never was helped more by the Spirit of God. The great audience melted under the power of the Gospel. Little Theodosia sang "Mother's prayer." Her father was in the audience and came forward and he took out a handful of money from his pocket and said, "This is for the new Church. I want to say that I had a good mother if I am a bad man." That was the turning point in the meeting and we soon had a church organized with twenty-five members and they built a nice building and raised all the necessary money on the field.

Today they have a fine self-supporting church with a good live pastor. And while there have been many changes and other denominations have come in and the town is now a city, this is the first church that grew out of the Sunday school that Theodosia saved.



The Convention Method Among the Kachins

By William H. Roberts, Jr., of Bhamo



THESE are notably the days of conventions. Does a great denomination wish to get together and administer its varied activities in a more efficient and businesslike manner? Then the Northern Baptist Convention is organized and things begin to hum. Do the leaders of the churches wish to increase the missionary interest? Then more conventions are organized — for student volunteers, for laymen, for people in general. In many parts of the mission field the same methods are tried. The value of such work among the Kachins we will leave the reader to judge.

To begin with, the Kachins are a wild mountain people in Burma. In many respects they are not unlike our Indians, though not so warlike or dangerous. There are many tribes and many dialects among them. They live in villages on the mountain sides or in the plains at their foot. They are naturally indolent, selfish, hating restraint or regular work, thinking little of the future, interested in others only with regard to possible advantages to be gained. It would be hard to find a more trying or hopeless people among whom to work.

From February 23 to 25 there was held at Mankang, some nine miles south-east of Bhamo, a meeting of the Kachin Association of the Bhamo District. The writer rode into the village Saturday morning, the 24th. It needed but a glance to perceive that something unusual was going on. Whichever way one turned one was sure to find groups of five or ten or more. And in place of the listlessness which generally characterises

Kachin village life there was an alertness, an interest, and an activity that was surprising indeed.

When the state of affairs was learned there was small wonder at all this. Four hundred guests had descended upon a village of some thirty houses. Two other small villages, together mustering only thirty houses, had come to the aid of the hospitable but overworked hosts. The number had been further augmented by the arrival the night before of twenty-five school children from the large school in Bhamo. In addition there were to be seen visitors from the villages near by, gazing open-mouthed at the strange spectacle.

When the arrangements for the entertainment of this great horde were seen, the writer decided that it would be difficult to praise too highly either the generosity or ingenuity exhibited. In the face of a hill near a little river a dozen or more great stoves had been cut. These were simple but effective. First, the face of the hill had been made perpendicular to the height of three or four feet. Into this bank a large hole was driven horizontally. From above another hole was driven vertically to meet it, — and the stove was finished; and fine roaring fires they held, too. Over the holes great iron pans, a yard in diameter, full of rice or steaming, pungent curry simmered and bubbled in the warmest of hospitality. In front of the row of stoves was a large mandat or shed in which the food was prepared for cooking, and after cooking, for distribution. Here were to be seen potatoes, yams, fowls, hogs, and all the other ingredients of a meal in all stages of preparation. No army could have organized or maintained its kitchen service more efficiently and satisfactorily.

As we shall have occasion to refer more than once to a "mandat," it may be well to explain the meaning of the word. A mandat is the simplest form of house.

A number of tall stakes or bamboos are driven into the ground at proper intervals. Over these are placed other bamboos to form a rude framework. No nails are used, but the whole is carefully tied together with tough bamboo withes. Over the framework are placed bundles of thatch. It requires hardly more than a few hours to build a large mandat, and for temporary use it is entirely satisfactory. As the sides are open there is no problem of ventilation.

One of these large mandats served for the eating house. It was nearly a hundred feet long. There were two long tables and four rows of benches running the entire length of the building. But now let us describe these tables and benches. A "bench" consisted of a large bamboo, perhaps six inches in diameter, laid on the ground. The tables were nearly as simple. They were made from bamboo splits laid over low bamboo frames. The whole structure was perhaps eight inches high. At each place was a bowl partly filled with a pork curry, a little coarse salt and red pepper on a leaf nearby, on another leaf a concoction for which no white man can find a satisfactory name, and in a large banana leaf, neatly folded and tied, a generous quantity of delicious rice. It might seem that these accommodations would be ample; but it was found necessary to set these tables three and even more times to a meal.

The building which serves for school-house and chapel had been turned over to the missionaries and their friends. For the meetings a large square mandat had been erected close beside it. Here at one time were gathered together nearly six hundred, men, women, children, Kachins, Shans, Burmans, Karens, and Americans. The writer's violin furnished the music. Discussions were on many topics, petty and serious persecutions, the best possible disposal of the pitifully few teachers and preachers available, contributions to be made toward the seminary at far-away Insein, to the fund for the celebration of the centennial of Judson's landing, to the work near at hand. The year had been most distressing; the rice crop upon which these people are almost entirely dependent had all but totally failed. Yet they gave

liberally. Of course there were sermons and talks upon matters of the inner life and God's dealings with His children.

Most interesting to the visitor unfamiliar with the language of these people was the concert on Saturday night. There were a few lamps in the mandat but most of the light was furnished by kerosene torches. These flickered and smoked in the night breezes. At the right were the children from the schools at Bhamo and a dozen villages. Many wore red turbans. Their faces were smooth and fresh. In the wavering, lurid glare of the torches their dark eyes gleamed with excitement. Farther back on the same side were the women. Their dresses were black, with red bands and figures. Great medallions and buttons of silver reflected the changing lights. Around their necks were rings of silver, and on their heads the tall, shapeless, blue turbans. On the left were the men, stolid, not betraying more than a mild interest except by an unusual gleam of the eye. In the extreme rear were Burmese women from neighboring villages, richly dressed in silks and flowers, and Shans from still other villages.

The program was varied, and in at least four languages. Hymns, motion songs, quartettes with violin obligato, choruses, all found a place. Five or six giant Atsis sang a simple hymn that had recently been translated into their language. A teacher sang a weird song of which the words and music were his own and which convulsed his audience with laughter. The children went through their varied parts. No one shirked. Every one did the part assigned without apology. There were no unkind criticisms. Everywhere was interest, enjoyment and sympathy.

Monday morning the writer drove back to Bhamo with the missionary in charge. On the way the latter pointed out the place where a few years ago a tiger had leaped upon him and his pony while they were hurrying homeward. Something frightened the tiger away. It was so dark that the missionary was unable to discover the reason for his pony's wild struggles. Only at a village some two miles farther on did the bleeding gashes

and the great bite become visible. In speaking of it now the missionary says with a laugh, "Some people, you know, say that they have traveled all through the Orient and have never seen a native Christian. Now, I have lived in this country nearly thirty years. I have traveled through its tiger-infested jungles at all times of the day and night and at all seasons of the year, yet I have never seen a tiger, though as I have told you, one nearly pulled my pony out from under me. I might add that I have discontinued night rides in the jungle."

From the eighth to the tenth of March similar meetings were held at Myitkyina, a hundred miles to the north. Delegates were present from points as distant as Namkham, two hundred miles away. Fifty Yawyins from the frontiers of China were present. Some had learned Kachin, not a few had become Christians, whole villages were begging for teachers and preachers. They are a splendid people, tall, strong, full of energy and intelligent. It is certainly to be hoped that a station will be opened among them at no distant date.

As a sample of the questions discussed we might take the following. Shall opium smokers be admitted to the church? When our daughters are to be married shall we demand a price for them? When

we wish to take wives from heathen families shall we make one payment or several? To this question one tall Yawyin spoke with great energy. "If I want to take a wife from a heathen family I will first go and preach to her parents and try to convert them. Then there will be no difficulty." Women spoke also — a wonderful thing in this land where women seldom express themselves.

Altogether, these meetings are full of deep significance. More important than the particular questions discussed, important as they undoubtedly were, entirely apart from the religious aim of the meetings, stands out this fact, that these wild, shiftless people were willing to come together from great distances, many of them on foot, at great inconvenience and no small expense, to discuss subjects of common interest. A few years ago there were not even the common interests. Then too there was a spirit of freedom. Men saw themselves as free, independent individuals, not as mere members of a tribe or clan, free to utilize the past but not bound or subservient to it. There was a spirit of initiative that is astonishing to any one who knows the hold of *tongsan*, or custom, over all eastern peoples. One thing is certain, the future of the work among the Kachins will present many interesting developments.



A KACHIN SCHOOL AT BHAMO, BURMA



REV. A. A. OESTREICH, DAUGHTER, AND WIFE

The Streams of Life

By Secretary Charles L. White, D.D.



HE element of strength which the Germans are bringing to our English speaking churches is impressively illustrated in the recent baptism of five sons of Mr. Aaron Rust, of Worthington, Minn.

Mr. Rust came to the town in which he now resides in the early pioneer days, and settled on a farm eleven miles northwest of what was then a village. He came to this country as a staunch German Baptist, and at once started a mission in a school-house about a quarter of a mile from his home.

He possesses ability as a speaker, and preached in his mother tongue every Sunday but one each month. On this occasion the minister from Worthington gave the growing congregation a sermon in English. This same arrangement still exists, and untold good has been accomplished.

During all these years Mr. Rust has been a prosperous farmer. At first he faced the privations of his prairie home, but he and his brave wife adjusted themselves to their new environment and conquered difficulties as they arose. He has been the father of eight children, two

daughters and six sons. The daughters early joined the church, but the sons for many years remained out of the fold.

Last winter this "Grand old man" had the privilege of seeing Pastor Oestreich lead his six sons, with the wife of his oldest son and her sister, into the baptismal waters, and thus the whole household was brought into the church.

The State Convention this year met with the church at Worthington, and among those most active in the entertainment were the recently baptized members of this German father's household. The language spoken in the Worthington church is English, but we were informed that about one half of the members were German born or of German parentage.

Last fall the county honored the oldest son of Mr. Rust by electing him county treasurer. All the sons are talented, — indeed the whole family are fine musicians. Mr. and Mrs. Rust, the proud father and mother, are soon to retire and move into Worthington, and the sons are to assume the responsibilities of the extensive farm. Any church may well feel proud to have as members such stalwart Christians as Aaron Rust and his noble family.

This Worthington church, however, has quite a proportion of its members who are

of the Swedish race, who like the Germans are rapidly amalgamating with the American stock. The tendency is illustrated in the fact that about the same time at which the pastor baptized so many members of the Rust family, he also had the privilege of receiving into the church on profession of faith two young men who are twins, and who are the nephews of our beloved Dr. Frank Peterson, the Joint District Secretary of the Home and Foreign Mission Societies. The entrance into the church of these young men completed a Swedish family of six children as members of the church. Mr. Swanberg, their father, is county auditor, and has been one of the main supporters of the Worthington church for many years. In the early days of strife, when some were ready to close the doors of the meeting house, he said, "As long as I live in Worthington, the doors of the church will never be closed." Great has been his joy, therefore, in the prosperity and growth of the group of Baptist believers.

The entertainment which the church furnished during the recent Convention was of the royal, western kind, in which German, Swedish and American hospitality combined to make every one feel at home and wish to go again, and the hospitality of the parish was reflected in the energetic



THE SWANBERG TWINS, NEPHEWS OF DR. FRANK PETERSON

work of the pastor's wife and Mrs. Blume. The former was chairman of the entertainment committee, and with one other mem-



THE RUST BROTHERS, SONS OF AARON RUST, WORTHINGTON, MINN.

ber went up the railroad as far as St. James and met the approaching delegates. They assigned fifty guests before they arrived in Worthington.

The Convention was well attended, and the annual report of Rev. E. R. Pope was enthusiastically received. Secretary Pope holds the multifarious work of the State Convention in easy grasp, and one does

not have to remain long at a meeting of the Executive Board before he appreciates the careful and intimate knowledge he possesses of the extensive, intricate work of the Convention. But the work of the Convention not only rests easily and strongly in the hands of the Secretary, but he is held also as fully and strongly in the hearts of the Baptists of Minnesota.



Team Work and Cupid

BY P. H. J. LERRIGO, M.D.



MANUEL GARCIA was a student in the Jaro Industrial School. He came from the Protestant hill village of Calvary, founded through the initiative of Rev. C. W. Briggs and Senor Braulio Manikan, where he had discovered that the Spirit of Christ implanted in a young man's soul led him to view in a new light his relation to the world and impelled him to make the most of himself; hence his arrival at the Industrial School one hot July morning, carrying upon his person his entire wardrobe, which consisted of one pair of calico pantaloons, one faded magenta undershirt and one collarless coat of transparent *abaca*, or banana-fiber cloth. His unshod toes spread themselves caressingly over a generous section of the ground, and the pervading presence of mother-earth upon the visible portions of his anatomy contributed to the impression that he had been brought up thus far in close contact with the soil.

Manuel acquired many things under Mr. Valentine's careful tuition. He acquired a bright, alert appearance; he acquired, by dint of extra hours in the corn and sugar fields, sufficient cash to purchase white cloth for the purpose of making himself a suit, which he subsequently did under the tutelage of the school tailor. He acquired inches, with thews and sinews to correspond, from exercise in the carpenter's shop and rice fields. He acquired manual dexterity from his training in sloyd

by Miss Lund; he acquired mental accuracy from the classes in arithmetic and history conducted by Miss Williams and Miss Honger. He acquired, above all, a desire to do God's work from association with all the workers in the school and especially from the Bible classes conducted by Mr. Valentine.

One of the latest things which he acquired was a romantic attachment to a young lady named Dorcas De la Cruz. Dorcas was from a hill village in the neighboring island of Negros, and the same new impulse of expanding life had been imparted to her by the message brought to her village by the missionaries, Forshee and Maxfield. The divine impulsion of the new faith had led her, like Abraham of old, out from her own people and from her kindred to the unknown land of Jaro, where, in the Woman's Bible Training School inaugurated by Miss Johnson, a new and delightful world had opened to her. In the spacious old Spanish mansion which has been adapted to the purposes of the Bible School, she learned the uses of civilized table utensils, learned how to sew and how to read and write. Her best text-book was the Bible, and after months of, to her, really strenuous mental effort, it was nothing less than a recreation to leave shoes and knives and forks behind, and go out in company with Miss Johnson and several of her fellow students into the country districts in the interior of Panay, there to visit from house to house, squatting on the floor with a circle of women and talking

to them about the wonders of Jaro, the cut of the missionary's clothes, and her beautiful golden hair, artfully leading the conversation to those Bible truths which had been saturating her system during the long months in Jaro.

At this point Cupid took a hand in the team work. At a decorous afternoon reception which afforded the young men of the Industrial School an opportunity to make the closer acquaintance of the young women whom they had surreptitiously eyed across the aisle of the chapel, the alert gaze of Manuel first fell upon the lovely Dorcas. A carefully chaperoned friendship rapidly ripened into a warmer attachment and before many months had passed the blushing Dorcas had the opportunity of referring her bright young lover to "Mama" Johnson.

But "the course of true love never did run smooth." Manuel must make his way in the world before he can reach the desire of his heart and Dorcas is ambitious to equip herself thoroughly for a career of future usefulness. Mr. Valentine obtains for Manuel a position with the Railroad Company, where he distinguishes himself and brings credit upon his alma mater. Miss Johnson leaves for her furlough in America and Dorcas goes to Capiz to take the nurse's training in Emmanuel Hospital under the competent supervision of the head nurse, Miss Rose E. Nicolet. Here the old proverb seems to have been belied and, far from absence making the heart grow fonder, the manifold new and fascinating experiences of the ward, the operating-room and the dispensary seem to have crowded poor little shivering Cupid out of Dorcas's heart. Hence Manuel's appeal to Miss Nicolet which we give verbatim:

Iloilo, P. I., Mch. 27th. '13

Miss Rose E. Nicolet.

Emmanuel Hospital, Capiz:

Dear Sister in Christ Jesus:

This is Manuel Garcia who made acquainted with you a long time ago. Miss

Nicolet, do you know anything about Miss Dorcas De la Cruz and me? Before Miss Johnson, which she claimed to be her mother, started for America, Dorcas told me to visit her and speak over the matter about our engagement. I suddenly spook to Miss Johnson personally and she said "Well I have no objection if she promised you." I said, "Yes, Miss Johnson she promised me to be my wife. Now do you know what was happen to us? First I wrote a letter to her telling to give something as a Christmas present, but she said, "Don't send anything for me and don't be very sorry because you might get old, and I don't want you any more." Miss Nicolet, please find out the matter why she said those words. After reading I asked myself, "Is her love true or is she just joking?" This is not a thing to be joked at, because she is now a woman and I am now a man. As Miss Johnson is away, so you take her place as our mother, and then you can easily put us into peace again, because she promised to our Lord and I did promise too that I will be her husband, and she will be my wife whatever happened to us. I guess she is a good Christian girl. I know because we used to work for our Lord together before. Now I send my particular regards to you Miss Nicolet, and to her I give my both hands and heart.

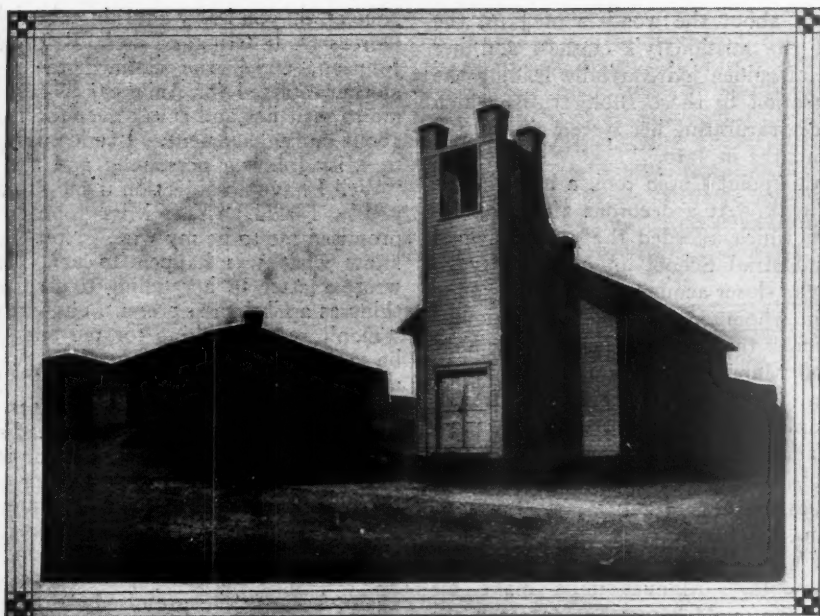
Your brother in Jesus Christ,

(Signed) Manuel Garcia.

It seems that the young ladies who give themselves to missionary work must be prepared to fill a large variety of functions, not least among them the mothering of their bright young charges. It is encouraging and pleasant to know that Miss Nicolet's offices with Miss Dorcas were successful and that her motherly intercessions righted the imperilled bark of little Cupid again and so "brought them into peace."

Envy: The moral of this little story is that a work where the missionaries play into each others hands, and even Cupid cooperates, is bound to be successful and is well worth supporting by our interest and money.

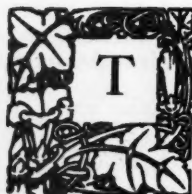




BAPTIST CHURCH AT CASPER, WYOMING

Pioneering in Wyoming

BY D. D. PROPER, D.D.



HERE is no question but what considerable pioneer work is yet to be done in the Rocky Mountain country. It is true that the hardships and privations are not so great as they were many years ago, but there are many self-denials for those missionaries who go to the sparsely settled portions of our great West.

THE WORK AT CASPER

When the request came for the name of a suitable pastor for this new work in Casper, I selected Rev. R. R. Hopton, of Danville, Iowa, for this important place.

He arrived July 6, 1910, and found four people ready to form a Baptist church organization. The first Sunday morning he preached in one of the theatres, but this was refused for further service for the assigned reason that the "two kinds of business would not mix." After a week he secured the hall of the Odd Fellows

building where services were held for five months. Only morning meetings were allowed. The Sunday school services were prohibited for fear the children would scar the wax on the floor, and spoil it for dancing.

The church organization was completed in September, and a lot was purchased. By the middle of October the meeting house was started, and in five months from the time the missionary arrived on the field the building was completed, and in eight months paid for with the help of the Home Mission Society.

The Bible school was reorganized the last of November with 22 in attendance. The enrolment now is 80, and the house is too small for the best results. The pastor and wife added to the four charter members made six with which to start. The church now numbers 39, ten of whom the pastor has baptized.

There is some indebtedness on this property, but I heard it reported that there is a movement to pay off the debt and give the pastor the free use of it. The entire

property is valued at \$4,500. Three years ago when this work began, the population was about 2,500, but it has since doubled.

Three years ago the opening up of oil wells had just begun. Now Casper is rapidly becoming a great oil center, and some 30 or more cars of oil are being shipped daily. Two refineries are being built, and the Standard Company is building one as large as all the rest of them combined and also a large factory to handle the by-products from its own and other plants. It is almost impossible to rent a house, or a room. Our new General Missionary, Rev. J. F. Blodgett, has moved to this place, but will have to live in the basement of a house for a month or more.

Pastor Hopton is without doubt the most popular preacher in the place. In one local paper printed there I noted that his name appeared three times, in connection with coming out second in the fat men's foot race, the ball game, and a funeral. Everybody seems to know him and love him. Mrs. Hopton comes in for a good big share in this affection also. Going to Wyoming has been a great blessing to her in restoring good health. At the

"Iowa Pic Nic" 94 were in attendance, the week before my visit in August.

Space will not allow me to recount many of the pleasant and the pathetic experiences he has had in the mountains and at ranchers' homes. One little experience of the pastor while visiting a home near the mountains may be of interest. The family had lived on the homestead for eight years and he was the first minister to visit in the home. At the breakfast table the mother asked that thanks be returned. After all was over and they had gone out the little daughter in the home said, "Mamma, what was the man reading from the bottom of his plate?" The mother afterwards said it was the first time the little one had ever heard any one pray.

By giving first aid to a man 35 miles away from town who had with an axe cut his foot deep enough to sever an artery, and would soon have bled to death but for this timely aid, he is now called "Doctor Hopton."

It has cost pastor Hopton and wife anxious hours and many self-denials, but he is now reaping the reward for this faithful service. If there is any happier man than he, I do not know where to find him.



PARSONAGE AT CASPER, WYOMING



THE Outlooker believes in New Year resolutions, as in all other stimulus to better things. And such resolutions are a stimulus. It is true that one who never makes them never breaks them, but it is also true that one who never makes them is most likely to prove a pretty poor stick, without ambition or purpose or other worthful qualities. Now, the foremost resolution which the Outlooker puts in his small list this year, and which he is willing to share with others, is this:

"Resolved, that during 1914 I will seek to live my religion in the constant spirit of cheerfulness."

That seems simple enough, but cheerful Christians are not any too common, and a multitude of them would make the world brighter and fill up the pews in the churches. Try it. Christianity is intended to abolish fear and establish cheer. Get acquainted with the Cheeryble Brothers, two of the best characters Dickens ever created, and see how much good they will do you. Then join the 1914 band of Cheerybles and spread the contagion.

* *

The Outlooker ventures to suggest that the minister who is a one-ideaed instead of an all round man makes a mistake. The gospel is to be applied to all phases of life, which means to all needs of the soul. To devote one's study and one's sermons chiefly to sociology or social reforms or Biblical criticism or special doctrines or missions or any other one thing is sure to defeat the purpose of the preacher. The Outlooker has in mind two comments recently made, both in kindly spirit. One

was from a layman who said "Our pastor is an excellent young man, and we love him; but oh, if he would preach us just one gospel sermon occasionally, instead of twice a Sunday on civic and social reforms, we should be so refreshed and grateful." The other was also from a layman, who likewise praised his pastor, but added, "He has just one fault — he can't see anything in the world but missions. Now, we don't object to having missions urged upon us, and we are giving twice what we used to, but we do feel that we should not have all missions."

* *

The Outlooker is not unmindful of the fact that pastors who make missions a weariness to their people are the exception; nor of the further fact that to some good people a sermon on missions twice a year seems like an overdose. Yet he is willing to concede that under the stress of sympathy with the great missionary opportunities one may be carried into excess of enthusiasm, just as one may under sense of social wrong and injustice. He is simply contending that for the good of all and the highest success the minister should see to it that he does not forget the central message of salvation and the evangelistic heart of the Christian message. Convert the man and woman, and then begin the process of education which includes missions and reforms and interest in all that makes for human redemption and weal.

* *

The Outlooker is not going into croaking as a habit, neither is he in a pessimistic mood, but he is bound to say, for once, that the present styles of feminine dress in public are both disgraceful and demoralizing, bad for the spectators and

equally hurtful in effect upon the wearers. There is no possible excuse for following such styles, which make lovely woman a sight and byword. This is said, because the Outlooker appeals to our Christian women to institute a reform, and bring back once more a modest and graceful and healthful dress, allowing freedom of movement without indecent exposure. Christian women can do it if they will unite, and a dress reform crusade is needed more than any other just now.

* *

The high cost of living makes itself felt in a multitude of places, and blame for pretty much everything is put upon it.

But within a week of November, in five or six stadiums or athletic grounds, not less than two hundred thousand people gathered to see football games, at an admission expense of at least a million dollars. Add the average expense for travel, entertainment, and extras, and the amount would go up to over another million. Where does all the money come from? There is plenty for what people wish to do, but what terrible necessity for economy is apparent the moment a special call comes from the church or the mission field. Of course, the Outlooker realizes that we must economize somewhere. Nor is he blaming people for going to see a game. But how queer things are, sometimes!

What If We Fail?

BY EDGAR A. BURTON

"What if I fail?" the sun behind the clouds
Cried through the cloaking night and misty
shrouds.

"What if I fail with all my heat and light
To drive from off the world this robe of night?
What if, when on the morrow I should rise,
I fail to scatter night from off the skies?
I'd see my beauteous world an icy bed,
Its men would perish, and its life be dead;
And as through space its darkened ball then
rolls,
The song of stars would be the dirge of souls.
Yet night and clouds but vainly bar my way —
I shall not fail to give the world its day!"

"What if I fail?" then cried the gathering
rain.

"If I should fail, and never give again
Refreshing showers to quench the parched earth,
The rivers fill and quicken the fountain's birth;
If I should fail when the hot and scorching sun
Has dried the streams that to the ocean run,
Or fail to give my floods to mountain side
And to the rolling plains so vast and wide,
No more would harvests lift their golden grain,
Or tulips raise their heads to heaven again,
Or argosies their sails spread to the breeze
To speed o'er stagnant depths where once were
seas;
While herds would perish round their herbless
coasts,
And men and nations die in thronging hosts.
Speed on, ye clouds, my ships o'er land and sky,
And bear your wealth to men! Go, onward fly!"

"What if we fail?" then cried, hid in the
earth,
The grain that felt the springtime's quickening
birth,
"If we should fail to give our harvest's yield,

And leave the world to be a barren field,
And all the globe should have no bread to feed
Its multitudes of men, they'd die of need, —
Dire want and famine gaunt would stalk the
land

For men with sunken cheek and palsied hand;
The teeming world would be one rayless grave
For all — the weak, the fair, the strong, the
brave.

We must not fail! We cannot fail to feed
The throngs who but for us would die of need!"

"What if we fail?" then Christ's disciples cry,
"To give the world our hopes, and help deny?
If we should fail while millions pass us by,
Their throngs would perish — they would die!
The sun and rain and seed that serve men so,
Shame us that we such lethargy should know:
'Will saved men fail God's greatest gift to give—
His best and noblest — that these throngs might
live?'"

The world will else not have God's greatest light
To drive from souls their deep enshrouding
night;

And they will have no fount where famished men
May quench their thirst and, drinking, live
again;

The starving world will have no living bread
But die, because its hosts we have not fed.
We cannot fail! Whate'er the task or cost,
Men must be saved! We cannot see them lost!
We who have life's rich fountain, light, and
bread

Must give! On! The dying must be fed!"

NOTE. — (Some months ago Dr. A. W. Anthony, as a member of a "Mission Team" of the Northern Baptist Convention, visited Denver, Colorado. He delivered an address at a banquet given by the Baptist Social Union of Denver, and, while earnestly presenting our opportunities in mission service, suddenly paused and asked: "But what if we fail?")

Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.



HELLO!

This is John M. Moore of New York.

Why yes, we moved from Boston to New York last July and changed the name of the Forward Movement to the Department of Missionary Education.

That's right. Now I called you up to-day to talk about the big Judson Centennial Educational Campaign, which begins Jan. 1st and continues to Easter.

Yes, it is the greatest opportunity this generation of Baptists will ever have to develop a sane denominational interest and self-respect.

That's it exactly. It will give us some denominational backbone to recall the heroic past and it will challenge us to new

devotion to our great task in the heroic present. It is not simply a missionary revival which we may expect, but an appropriate celebration of the Judson Centennial will react helpfully upon every phase of church and denominational work.

Yes, you can get the material from us; we have something suited to every department of the church. Of course the pastor is the key man, and Dr. Emory W. Hunt is preparing some suggestions and material for centennial sermons, which will be for the exclusive use of pastors and will be sent free upon request.

Oh, you saw the Judson Program in the December MISSIONS, did you? Well, that is one of three programs based upon Mrs. Montgomery's fine new study book, "Following the Sunrise." Mrs. Montgomery was at her best when she wrote this book and it is the best brief history of Baptist Foreign Missions in existence.

Oh yes, you can give these programs without a study class, but they will be ever so much more interesting and effective if you get a little group of from 6 to 10 people to study "Following the Sunrise" and then make them responsible for these three church programs.

Oh, don't worry about the leader. We furnish Suggestions for Leaders that will help any young man or young woman of fair ability to lead this study class effectively.

You're right. It would be pretty hard to find a better way in which a pastor may invest an hour a week than in leading a class of eight or ten choice young people in the study of our Foreign Mission his-

tory. It is this intensive work that grips heart and life and makes missionaries.

No, don't substitute the reading of the book for a study class, but have both. Get a little group to study the book and then enroll every last man and woman in the church in a reading circle, whose members agree to read the book at home.

Yes, a good way to enroll the readers would be early in January, at the close of a big Judson Centennial sermon. Distribute cards, on which the people may sign their names, indicating whether they wish to purchase a book or not, and then order the books, arranging to circulate a book or two among those who care to read but do not wish to buy the book.

Oh it is not expensive, 50 cents cloth, 35 cents paper, postage 8 cents.

Yes, for some people biographies would make more interesting reading. We have "The Life of Judson," by his son, for \$1.00; a new story of Judson and his associates entitled "The Immortal Seven," for 50 cents, postage 8 cents; a boys' life of Judson, "Judson the Pioneer"; a girls' life of Mrs. Judson, "Ann of Ava," and a wonderfully thrilling dramatic story of Home and Foreign missionary beginnings, "Jesus Christ's Men," by Caroline Atwater Mason. These three books are 50 cents cloth, 35 cents paper, postage 8 cents, and they are so thoroughly readable that it ought to be possible to get many thousand Baptists to read them.

Why yes, Mrs. Mason's book may be used as material for a missionary entertainment. The whole would probably be too elaborate for a single church, but separate scenes could easily be produced and they would be tremendously effective.

Yes indeed, we have all sorts of things for the Sunday school, including "Five-Minute Exercises," free, Judson Storiettes, 10 cents, and a superb Easter concert exercise, "The Triumph of Christ."

That's it, what you need is our new Judson Centennial announcement, and we are

glad to send it to everybody who wants it. It tells the whole story, from beginning to end, including things that I have not time to talk about at long distance telephone rates, as for instance the Judson medals, which sell at 10 cents and 25 cents, one of which every Baptist ought to own.

What's that, Central? Time's up? All right.

Yes, write us at any time for anything in the line of missionary literature, 23 E. 26th Street, New York City. Get busy. Good-by.

+

This Will Interest Many

Costumes for immigrant exhibit or missionary meetings are often needed by circles or classes arranging for such an event. Any one desiring costumes for Bohemian, Hungarian, Finnish, German, Swedish, Chinese, Syrian, Italian, Danish, or Norwegian peasant women, may obtain them by applying to Miss Maud E. Dimmick, 221 Woodlawn Terrace, Waterbury, Conn. These costumes will aid in arranging scenes of life in the Home-land, also for descriptive parts at meetings or exhibits. Ten Italian costumes can be made up from this collection, if desired. A simple background scene and wooden clappers, such as peasant women use in washing at the brooks, may be had if desired. Cost for loan is \$1.00 and express charges both ways.

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Church Prayer Meeting Topics

The Prayer meeting topics for 1914, prepared by O. P. Eaches by recommendation of the Northern Baptist Convention, have been attractively printed in vest-pocket size by the American Baptist Publication Society. Wherever churches are using these topics the liberal distribution of this little folder will prove a genuine aid to the mid-week service. The price for them is only one dollar per hundred.



WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

The Gospel at Work on Home Mission Fields

"THE marvels of missionary success go on under our very eyes, and we are slow to see them and quick to forget," says a recent writer, and he further remarks:

"The apostles of Jesus themselves saw less of the mighty power of the gospel than our own generation is beholding. The modern world is one vast arena of Christian effort, a thousand-fold more expansive than the arena at Rome where weak women confounded the power of the Caesars with their overcoming testimony for Christ. We need not look back across the centuries for our help and inspiration. The inspiration is here. We need not argue about the miracles of the past. The



MISS JENSEN'S JUNIOR B. Y. P. U.

present miracle is its own witness. It is in our own land and ought inevitably to be a part of our own life."

Are these statements borne out in the plain, prosaic life of the missionary on the home field whose prerogative it is to reach the women in the squalid home and to gather little children from the contaminating influences of the street in the slum sections? A single reading of a mass of

special letters giving plain facts from the fields strongly emphasizes these statements.

Writes Miss Marie Meereis from the Slavic work in western Pennsylvania, "Through the past year of service, I again witnessed transformations in hearts and homes through the power of the Holy Spirit. The Sunday schools and industrial schools on my field have grown and enabled me to enter new homes."

"Through our industrial school we gained entrance into many homes," is Miss Jensen's report from Fargo, North Dakota. "In one we found a father and two children sick with typhoid fever. The father was sent to the hospital and I stayed to care for the sick children. After two weeks of suffering, little Beulah went to her heavenly home. The mother and two other children have since accepted Christ."

"Our school is crowded, both boys' and girls' dormitories are full," writes Mrs. Randall in a special letter concerning the Murrow Indian Orphanage, at Bacone, Oklahoma. "In the present number are represented Cherokee, Choctaw, Creek, Seminole, Delaware and Uchee tribes. Our hearts are made glad when we see wayward ones showing signs of growth in the Christian life. Sometimes when patience and faith are put to the test, we are reminded that God controls and that having done our part, we may leave all in His hands."

From the thronging masses of New York's tenement districts, Miss Freada Koeker reports: "Through clubs, classes and various services, over five hundred families are reached. We regret that there are not sufficient hours in a day to do the necessary calling upon them all. Classroom work counts for much and is

often the only agency to establish the personal touch with mothers and to open doors into the homes. The despairing little German mother of whom I told you whose family was on the verge of starvation and who was facing self-destruction, was gloriously converted in September. Her eldest daughter has also said 'Yes' to Jesus.

"Our summer work was filled with rare opportunities. Forty-two out of a class enrollment of fifty-three were Jewish girls. Every effort was made to lead them lovingly to the One whose life stories they listened to intently for six weeks this summer, and they have been touched by the message."

"In my visiting, after walking about three miles, I found a woman who would not let me in," reports Mrs. Howarth, of Hammond, Indiana. "'You will never enter my home. I don't want anything at all to do with the church,' she said. 'Very well,' said I, 'if you don't let me in, please come out to me.' She did, and now she is my faithful helper in the street meetings which we hold every Sunday afternoon. Our Sunday services are well attended. They are held in two languages, Hungarian and Roumanian. Our work would be greatly strengthened if we could meet the needs of the many different nationalities all about us."

Says Miss Hilda D. Krause, "I have served as doctor, nurse, teacher and min-



LITTLE MOTHERS, NEW YORK CITY

ister, in the absence of the latter, on my field here in Cincinnati. One need not go to heathen countries to find heathen, for they are round about us, and we frequently find them hungering for the Bread of Life."

"About one hundred of our boys and girls and our young men and women have been converted here in the city of Winston-Salem, and will soon put on Christ in baptism. I need your prayers for strength and wisdom to lead these young people in His service," writes Mrs. Emma Simmons, from North Carolina.

"On Labor Day we had a fiesta, or banquet, for our class of Italian young men," says Miss Mildred Jones, of Detroit. "After the banquet, we gathered for the



MRS. HOWARTH'S HUNGARIAN SUNDAY SCHOOL AT HAMMOND

program. Several of the young men recited Bible verses to show what they had learned in English. Several made short speeches. One said, 'I am glad I came to this night school, because I find only the best things here.' Another said, 'I am glad to have the Word of God, and I like best the sayings of Jesus,' and still another gave testimony, 'I am glad I came to this mission because here I found Christ as my personal Saviour.' It was his first public confession of Jesus before his own people."

Word comes from Nashville, Tennessee, through Miss Florence Burnett, that "a mission Sunday school held every Sunday afternoon in a dilapidated building among a poor, degraded class of people is having good effect. Quite a number of children, young people and older folks, flock in and are very attentive. Several have been led to see the sin of the use of strong drink, tobacco and of other evil practices and are making efforts to overcome these habits. A neighborhood Bible Band recently organized in another community is very promising."

From a letter by Miss Lyde E. Jenkins, Cleveland, Ohio, bearing good tidings of hopeful conditions, we cull this item: "Last night we had the joy of witnessing the baptism of ten adults, six of whom were from the West Side Mission. One was a stalwart German-Hungarian whose wife at first objected to his change in religion, but who now comes to every meeting, bringing her little two-year-old 'Live Wire.'"

From Sunlight Mission, Toreva, Arizona, Miss Anna H. Nelson reports: "Something happened this fall which scored a victory for Christianity. The Flute Dance is one of the important Hopi ceremonies and in it several children are assigned a certain part. When the time came for this exhibition, the children refused to perform, and it was only under compulsion that they assisted in the dance. The chiefs were much annoyed, and said it was the Jesus people who had bewitched the children. This is the time of seed sowing, and we need your prayers."

We close this brief survey with the words of Sister J. P. Moore. Writing from New Orleans, she says:

"I do not expect to stay long at Leyland, but hope to get a few Bible Bands in the churches here. Nearly all the old pastors have gone to heaven, yet there are many now pastors who were boys in my children's meetings and they remember me better than I do them. One pastor who is here in the ministers' class was present when I led devotions in the school. He hastened up to me when they were dismissed and with tears in his eyes told me how well he remembered my prayers over him when he was a wayward boy on a plantation which I visited. Others say, 'I remember your lessons and visits, and the day I signed the temperance pledge which I have kept.'"

"But this is nothing new. All who have lived to be as old as I am can tell the same story, or no, each one has his or her *own* story of answered prayer. Praise God for the very great privilege of making barren land bear precious fruit for the Master's vineyard."



A Record of Growth

The past three months I have spent in the "Little Europe and Asia," of Los Angeles, with a joy and profit rarely experienced by the professional globe trotter. I have studied the beautiful madonnas of Italy, Spain, of the Holy Land, and yes, of Japan, with the keenest heart interest. For these madonnas are living, moving beings who smile back at me, and step out to place in my arms their beautiful babes.

My journeys to Little Europe and Asia are without fatigue, for it takes but one half hour to reach these madonnas from my home in the foothills. Their surroundings contrast strongly with mine, shut in as they are by lumber yards, gas wells, factories and railroad yards.

As I entered this district three months ago and walked up and down the streets teeming with children, Italian, Spanish, Syrian, French, Mexican, American, Japanese, and German, I exclaimed, "What a field!" Our city fathers have thought so, for they have equipped the Macy school as no other school in the city is equipped, making it a great social center with not only hundreds of children in the

day school, but classes and entertainment for several hundred adults at night, as well as amusement and instruction for children to keep them off the streets. They are admirably training hand, head and heart, but the spirit is left unfed, unsatisfied. Our Bauchet Street Mission must be the beacon to light this Rome-bound section of the city to Christ, the Light of the World.

These two new workers I believe He will soon send, but I had not counted upon the large number of volunteer workers, the faithful, consecrated band of young people whom God meant so generously to use in furthering his cause on this field. I sent a request through the Serial Bible Magazine to pray for teachers for our work. This magazine goes into hundreds of homes all over the world where our missions are located. The prayers have been answered. Young people from the Bible Institute, the Normal school, Occidental college and the different churches have freely offered their services for some department of the work until I have had to cry, "Hold! until I can get more departments started to give you work." At one of our night school sessions we had



SOME OF OUR LITTLE FOREIGNERS

thirteen teachers for sixteen pupils. These young people are well equipped spiritually and mentally for service and are very



A NUMBER OF THE FAITHFUL TEACHERS AT THE BAUCHET MISSION SCHOOL, LOS ANGELES, WITH MRS. A. G. MURDOCK

faithful. Without them the larger work could not be attempted

Once a month we hold a street meeting. The young people of the Calvary Baptist Gospel Wagon take the lead in these meetings. The Syrians are grouped on one side of the wagon, where Mrs. Mohayig interprets for them, the Spanish and Italians on the other side where we have a Spanish interpreter. We have not yet secured an Italian interpreter. Before the adult meeting I tell the children stories. Our Sunday school boys have been appointed ushers with badges and now work with us instead of against us as one of them formerly did.

Our Sunday school is growing so that now we have to seat two classes in the aisles. We reached our high water mark last Sunday with eighty-one. We have appealed to the State Convention for a new building for our primary department to be used also as a boys' club room. God has caused us to rejoice in the nine souls who have taken Him as their Saviour. — MRS. ANNA G. MURDOCK.



Twelve Months among Piute Indians

Miss Elizabeth Glick, known in the Training School as "Goldie Glick," out of her experiences of one year among Piute Indians at Reno, Nevada, writes of her satisfaction in the practical service on this field. She says:

As I sit down to write this letter and think of the events that have transpired during the past year, I can hardly realize it has been so short a time. In some ways it seems as though I had been here several years. So many new and varied experiences have crowded into my life. When I came, I knew nothing about western ways, had never seen a mountain nor more than three Indians in my life, and had never spoken to an Indian. Now I am well acquainted with both mountains and Indians and should feel almost lost without them. I have learned to love the Indians dearly, and should be happy to spend the rest of my life among them. They have faults, but none that could not be found in the white man, and most of them are encouraged by the latter. To

me, their natural virtues almost outweigh their faults, and they are indeed a lovable people. I feel that I have gained some friends among them that I shall always hold dear. If they could only be brought to see the Master as He is, and to follow Him, what a splendid people they would be!

The Reno work has its problems as most fields have. It is the largest and most central town in Nevada, and therefore the most important. The Indians all over the state come and go through Reno at times, and our mission touches them. The regular Indians occupy two camps near Reno. Most of them are employed in the town. We have a mission house where they meet twice a week. On Fridays the women spend the day here in sewing, and as some of them walk three and four miles, carrying their babies, we give them their dinner for fifteen cents. I have an average of seven for dinner, and an average of eighteen who are sewing, besides the children.

The little folks are as dear as they can be. I know you would love them. I have learned a few of the words in their language, and they come and tell me all that has happened since I last saw them. They are quite as attractive as other children, only *I think*, prettier, and seldom as badly spoiled. They remind me of shy little brown birds.

We hold our church services on Sunday afternoon. There is an average attendance of forty-nine. The Indians are good singers, and great lovers of music. Often after the meeting is over, some of them will stay and say, "Let's singum while longer." The older ones enjoy singing, too. They hum and move their lips, even if they cannot speak the words. Almost all of them speak a little English. I talk to them as simply as I can, using objects in teaching, and trying to draw as much from them as possible. They are slow and deliberate, and like to ponder over things. I have asked a question and received my answer two Sundays later. I have had private talks with them and feel that some of them are very near the Kingdom. One old woman loves to talk about Jesus, often she stays after the sewing meeting and we talk until dark. She is

trying to live a just and righteous life and she is never absent from church.

Gambling and drinking are the two sins that prevail among our Indians. Reno is a wicked town, and they receive no encouragement to walk in the good road except such as they get from the missionary. I had an Indian girl staying with me. One day she came home so drunk she could hardly walk. I knew she had no money to buy liquor with and asked "How did you get the whiskey?" She said, "I no buy him. Indian girl never have to buy whiskey. White man always ready to give it to her."

I have a little cottage where I live and where the Indians may feel free to visit me. One phase of my work during the summer has been to interest the school girls who were working in Reno during vacation. I have a piano and have often invited them into my home for dinner and a pleasant evening. I have learned to know some of them very well, and have been able to advise and help them. I feel that I am beginning to understand the ways of the younger people better than I did at first. I enjoyed the time I spent at the Indian school at Stewart, Nevada, also the month at the mission near Fallon. There was a great deal of sickness at Fallon. I had seven cases of typhoid, and my great love for nursing was satisfied to the fullest extent.

I have a Sunday school class of girls in the white church. We have formed a club and are trying to do things for the Master that will count. I have learned to know and love many of the white people, and enjoy our missionary society and Ladies' Aid very much. I do calling for the church so far as possible.

I have greatly enjoyed the year's experiences and think it one of the best of my life. It is a great joy to be in the work for the Master, and although results in some ways have not been as evident as I should like to have them, still I feel that I have gained the confidence and love of the Piutes, and that many of them have decided to live the better life as they understand it. Even in the midst of what we would call great difficulties, with the habits and ways of their people, I am encouraged. With the help of the Master

I long to go on in the work for Him and in His strength to do what He would have me do from day to day.



From "Dreamy Sunny Mexico"

Miss Victoria Wikman, who was graduated with the class of 1913 from the Baptist Missionary Training School of Chicago, was appointed by the board to the work of a missionary teacher in Puebla, Mexico. She is here associated with four of the



MISS VICTORIA WIKMAN

alumnae. Miss Lillah L. Kirby, Seniorita Maria Mendoza and Seniorita Berta Uriegas are all graduates of our school. Miss Wikman writes:

The evening of October eleventh was one of our happiest moments, for that was the day on which we reached our beloved Puebla. How busy the days are and how full of interest! We are endeavoring to learn to understand this very interesting part of humanity. Their language is as yet an unfathomed gold mine to us, but we hope to catch at least a glimpse of its beauty and wealth within the near future.

On every side we see proofs of the fact that the Mexicans are a conquered, subdued race. They are stunted physically, mentally and morally. Look at this crowd passing up and down the streets each day. Not one man can be found whose physique would compare favorably with the average American. How many of

these are blind, lame or otherwise deformed! Here is a little boy with only one eye, there is another young child with a deformed hip, while a host of others pass by among whom none are to be found who have the elasticity of step that should be the heritage of youth the world over. What a field for a consecrated and well educated medical missionary!

We pass by a park where one of their well trained bands are playing Mexican national airs. Can't you hear the sobs of a national heart broken by the tyranny and conquests of the Spanish rulers? We never hear the certainty and joy of our "Battle Hymn of the Republic," neither do we hear the security of the German "Wacht am Rhein."

We step inside of one of their larger cathedrals. Here we find them at their evening prayers. They look more like lifeless wooden forms as we see them kneeling before the images of the saints, Mary and Jesus. How can such souls but lose their kinship with the Almighty? There is nothing in this ceremony and worship of images that could fan the

divine spark of the human heart into a fire of love for righteousness.

Four great fast days have just passed away. For four long days the spirits of the departed have been coming back to earth. Large quantities of candies and fancy cakes of all kinds have been placed in the homes as nourishment for these spirits. Strange to say, nothing is ever eaten by these unseen guests, and at the close of the festivities the living are seen to partake of these good things that the spirits did not deign to dine upon. Many masses have been said for these departed ones who have not yet gotten out of purgatory. Very large candles have been purchased. These were brought to the church when the priests, copiously paid by their owners, have blessed them by saying long prayers. After being burned in the church for some time, the stumps were taken to the graves so that the spirits of the departed might identify their own particular candles, and by their light see their way out of purgatory. Truly these souls, so shrouded in darkness, need the light of Jesus Christ.



PUPILS IN OUR MISSION SCHOOL AT PUEBLA, MEXICO

The afternoon of October twenty-fourth witnessed the closing exercises of our school. We have an average attendance of about one hundred pupils in our school, but on that day the audience numbered about three hundred. Our exercises being held in the open court of our building near a busy street, many who were walking about outside were attracted by the music and came in to see what was going on. Here is a woman just returning from market. She is one of the many poor for whom shoes are a luxury. Here she is with her bare feet, her shoulders protected by a long, thin shawl and in her arms she carries a large live rooster. She sits in the back part of the audience, listening very attentively to our program, and unlike the roosters of the States, this one remains perfectly quiet all the afternoon. The little ones in the kindergarten are just about to sing their soldier song when in come three proud Mexican soldiers. How they smile and nod as the little ones go through their military drill and song!

Through the various departments of our school we are enabled to come in touch with the homes and the people. Slowly much of their prejudice against the Protestants can thus be overcome. Such programs as this one demonstrate to the people that we love their little ones and desire to give them the best we have.

A number of the boys and girls in our upper grades are reading their Bibles very diligently. Some of them are attending our church and Sunday school, and we hope and pray that these may follow the example of seven others who were recently baptized and joined our church. — VICTORIA WIKMAN.



Cheering News from Polacca, Arizona

Many friends of the missionary, Miss Abigail Johnson, at Polacca, Arizona, on the First Mesa will rejoice that her associate, Miss Myrtie Raynor, has reached the field and is hard at work. She writes of her experiences and of the splendid foundation Miss Johnson has laid for the future growth of the mission. Miss Raynor says: —

Just five weeks after graduating from the B. M. T. S. I started for my field of labor among the Hopi Indians on the First Mesa, Arizona. I was pleased to find that my trip had been so arranged that I was to have the companionship of Miss Anna H. Nelson, who was returning to her work at Second Mesa, and at Amorilla, Texas, we were joined by a friend of Miss Nelson's who came with us to visit in Hopi-land for a few weeks.

Arriving at Holbrook on Thursday morning, we were met by Mrs. Beeman, who was on her way east for a vacation, and after spending part of the day with her, we started for the Hopi reservation, with a caravan consisting of three covered wagons, each drawn by four horses. First was a Navajo with a load of freight, then one of our First Mesa Christians with a load of freight and one passenger, the Toreva postmaster, then our wagon with Steve and his little son, David, for our drivers. For three nights we enjoyed sleeping out under the stars. Only once we were wakened by rain in our faces, but we crept under the wagon, pulling our bedding with us, and we were all three soon asleep again. Although it was the beginning of the rainy season, we had no serious trouble, and arrived at First Mesa on Sunday in time for the morning service.

Miss Johnson was awaiting our coming, and had planned to have the Christians from Second Mesa come over for a union meeting. Rev. Lee I. Thayer came from Keam's Canyon, bringing friends with him, and when I sat down to dinner with nine white people, I had no feeling of being in a lonely, forsaken place, as many of my dear friends feared I should have.

During the morning service as I had to sit on the platform and be looked at, I had a good chance to study the faces of the Hopi Christians and when Miss Nelson introduced me and they all came forward to welcome me, there was in my heart a silent prayer that I might indeed be to them a true friend and helper.

I had been here ten days when Miss Johnson went to Flagstaff for two weeks to attend the Indian Conference. During this time I did the best I could to conduct the Sunday services and the Wednesday afternoon prayermeetings. I was sorry

I could not sing their Hopi songs with them or understand their prayers and testimonies. Speaking through an interpreter makes one careful to say just what one means, but I shall endeavor to learn the language so that I may be able to do better work when we visit in the homes.

During Miss Johnson's absence the Hopi snake dance took place. Many white people come every year to witness this heathen ceremony. Our Christians are very sorry that so many people, some professing Christians, would come to see a thing which they know is wrong and which the Indians never attend after coming into the Jesus road. Miss Nelson and her friend came over, also Rev. and Mrs. Thayer, and just about the time for the dance to begin on the mesa, I rang our church bell and the Christians gathered for prayer, especially remembering those who are wanting to walk in the Jesus way but are not strong enough yet to come out and give up these old customs.

I feel that I have come to a work which is well started, but where there is plenty of opportunity for service. Miss Johnson's ten years of faithful devotion to this field show results not only in the sixteen Hopi members in our little church and in their children growing up in Christian homes, but also in many on the mesa who are looking on and wishing they were as happy.

We are rejoicing over the appropriation of funds to build an addition to our little home. This will not only mean much to us but we intend to make it mean much to the Indians.

If I were here simply to teach these people lessons of cleanliness and morality, it would be a worthy cause, but I doubt if my love for them would be sufficient to keep me at my task. But when I consider how the Saviour's heart yearns over them, I wish to present Him to them in all His beauty, strength and saving power.



A Pennant of Blue

All members of young women's societies will be glad to know that they can now procure a personal pennant from the literature department at headquarters. They are of a soft, delicate blue, "Alice

blue," with letters of Old English in white. Y. W. M. S. The effect is beautiful. The pennant is adapted to the uses of any young woman's society. Send 5c. for a sample.



Initial Message from Walsenburg, Colorado

The Misses Matthews, whose field of labor has been Novinger, Missouri, have been transferred to Walsenburg, Colorado. The first message of these devoted missionaries from the larger and more difficult field will be read with interest.

After our vacation spent in the East, we had the pleasure of spending Sunday, August third, with our dear people at Novinger, whom we were so soon to leave. On August fifth, we arrived at Walsenburg, Colorado, the point which is our headquarters for work among the miners of soft coal in the southern part of the state. We are almost centrally located between Pueblo and Trinidad. Walsenburg is the county seat of Huerfano (Wär-fa-no) County and has a population of about three thousand, chiefly Mexicans, Austrians and negroes. Mountains and foothills surround us, and at present they are snow-capped and present a beautiful appearance. Although we have been here eight weeks, we have just now been fortunate enough to secure a house to live in and so we moved in on Saturday, September twenty-seventh.

There are seven churches here, the Roman Catholic being numerically the strongest, owing to the large Mexican population. The Baptist church was built ten years ago, through the influence of the chapel car, "Messenger of Peace," then in charge of Rev. Joe P. Jacobs. It seemed to prosper during the first year of its existence. Now it has only twenty-eight members and but very few of them put in their appearance at the church services, although we have called again and again in the homes. The building seats only about seventy people. The average attendance at the Sunday school in town is twenty-five and we have not sufficient teachers for them.

Every Sunday afternoon we go to Walsen Camp, a mile and a half away and hold Sunday school in one of the school houses

there. The attendance averages fifteen. On September twenty-third, the miners in this part of the state came out on a strike. Walsen Camp is now fenced in and no outsider can go into it without written permission. Guards accompany those who move their household goods out or in. Many are living in tents because the company's houses had to be vacated by the strikers or the neutrals.

There are thirty saloons in and around Walsenburg, and the forces for evil are great.

We are thankful that during our stay here we have been privileged to occupy the deacon's home, as he and his family are up in the mountains at a lumber camp until cold weather sets in. The Lord has raised up friends for us here and kindnesses have been shown to us in many different ways. We want to accomplish much here and in the surrounding region, and with the Lord's help, victory is sure. At associations we have come in touch with the leading men and women of the state who have given us a royal welcome. — MINNIE A. MATTHEWS.



Our Italian Interests in East Boston

The marriage of Miss Maime Davio removed a valuable worker from the field in East Boston and the appointment of Miss Alice A. Cushing, class 1913, B. M. T. S., to this important work is a source of satisfaction to all concerned. Miss Cushing's first special letter from her field of operation will be read with interest by her class sisters and her many friends. Miss Cushing writes:

So far my work has been chiefly with the children, as I need a knowledge of Italian to get into personal touch with the parents. This obstacle I am endeavoring to surmount.

There are quite a number of children who attend our industrial and Sunday schools with a fair degree of regularity. All of them, with the exception of two families, come from Catholic homes, and the religious conditions are certainly destitute. It is a great opportunity to sow the seeds of truth, and surely, if nothing else is accomplished, the next generation

will have less antagonism to meet when they become interested in anything pertaining to Protestantism. The word "Protestant" seems to mean something very dreadful to them. On the second



ALICE A. CUSHING, BOSTON, MASS.

Sunday I was at the Mission, one little girl said to me, "Miss Cushing, you're not a Protestant, are you?" I was spared the necessity of a reply, as immediately another small voice piped up with, "Oh, no, she's not a Protestant, she's nice." In one of the homes I met the same question, and with the aid of the children, I learned that the mother was afraid I did not believe in God. I tried my best to make her understand my position and emphasized my belief in the love and power of God and in Jesus Christ, His Son. How I long to bring the knowledge of the true Light to these darkened minds.

I enjoy going into the homes very much. The people are very cordial, and my few words of Italian seem to give much pleasure. We can use the universal language of smiles, anyway, and beyond that, the children act as interpreters. I think it helps to establish a more friendly relationship with the children, when I have been in their homes.

There is need of much to be done, and I pray that I may be faithful to the trust committed to my charge and have sheaves to lay at the Master's feet, gleaned from this corner of His vineyard. — ALICE A. CUSHING.



A "Missions" Meeting

A successful magazine meeting may be arranged to contribute much profit and interest to the cause, but it must be carefully planned and worked out.

Devotional Service. Text: "The women that publish the glad tidings are a great host."

Prayers. For the magazine, the editors, contributors, readers and upon all missionary literature.

Hymn. "Tell the Glad Story."

Assign to different women the following parts:

1. Missions Covers. — October, 1912, October, 1913, May, 1913, September, 1913, March, 1913. If someone can be found who will paint or sketch large posters from the cuts on these covers, the effect will be greatly increased. If not, the covers may be removed from the magazines, mounted upon a piece of cardboard and held up to view as the description is given. They can be then passed from woman to woman, if desired.

2. Editorial pages. — A condensed description of editorial paragraphs of one number may be given in a bright, spirited manner.

3. The Secretaries' Notes. — A few words regarding each corresponding editor with selections from the various departments.

4. Résumé. — Three minutes may be given to each of a few members for a résumé of certain articles selected and assigned previously by chairman of program committee.

5. Illustrations. — Vivid descriptions with incidents gleaned from one of the numbers presented.

6. Significant Items. — Distribute previously short, pithy items, sentences, brief notes, plans, methods and anything that will present an interesting phase of the magazine.

Make the meeting as general as possible, and largely a memory test. At the conclusion, have vigilant scouts in various parts of the room seek to secure additional

subscriptions for "Missions." Such a program will get away from the usual routine and should result in a heartier support of our magazine.

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Mrs. S. C. Carey

Rev. W. G. Carey, minister at the First Baptist Church, McPherson, Kansas, and whose estimable wife is the director for the Woman's American Baptist Home Mission Society of the Central Association, writes of the going home of his mother, Mrs. S. C. Carey, of Muskogee, Oklahoma.

Mrs. Carey's long and devoted service for the Women's Baptist Home Mission Society, now the Woman's American Baptist Home Mission Society, runs back to the earlier days when the work of organization demanded heroism, perseverance and gigantic faith. In her loyalty to the work, Mrs. Carey counted nothing a sacrifice that would win friends for her beloved society.

Of her last hours and of her going home, her son writes:

Mother passed into rest September second, about noon, and the funeral was held on the fourth, from the First Baptist Church, of which she was a charter member, and the body was laid to rest on the Hill at Bacone College, beside the bodies of Dr. Bacone and other early workers.

After she was confined to her bed, she was cared for at the Baptist Hospital in Muskogee, and every possible attention was given her. How much she suffered I cannot say, but there must have been a good deal of discomfort at the best, for she was unable to retain any nourishment for three weeks before her death.

The funeral was worthy of note; the Muskogee Baptist Association was in session with the East Side Church, and out of courtesy they dismissed and came in a body to the service, which was conducted by Rev. W. S. Wiley, of Muskogee.

After the interment, when we had reached the church, an hour was given to

a memorial, at which many of those who had known her spoke a few words, and I closed the service with my personal tribute.



Prayer Calendar for January

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

Jan. 8 — Miss ALICE MATTHEWS, missionary among mill and mining population, Walsenburg, Colo. Miss ROSABEL RIDER, field worker, Richmond, Va.

Jan. 11 — Miss EVELYN BRONELLE, missionary nurse among Italians and Jews, New York City, N. Y. Miss IDA WOFFLARD, teacher, Crow Indian Mission, Lodge Grass, Mont. Miss MYRTIE RAYNER, missionary among Hopi Indians, Polacca, Ariz.

Jan. 12 — Miss IDELLA CASON, matron, Florida Baptist Academy, Jacksonville, Fla. Miss LORILLA E. BUSHNELL, superintendent of Fireside Schools, Nashville, Tenn.

Jan. 21 — Miss ESTHER SCHERLING, missionary among Scandinavians, Denver, Colo.

Jan. 22 — Miss EVA HILL, city missionary among American populations, Portland, Ore.

Jan. 25 — Miss FRANCES M. SCHUYLER, Editorial Secretary Woman's American Baptist Home Mission Society, Chicago, Ill.

Jan. 26 — Mrs. PAULA B. TOOMS, field worker among Mexicans, Puebla, Mexico. Miss LENORE E. SPICKLEMYRE, missionary among Slavic races, Indianapolis, Ind.

Jan. 27 — Mrs. ROSA B. FULLER, preceptress, Howe Bible Institute, Memphis, Tenn.

Jan. 30 — Miss EVELINA O. WERDEN, teacher in Spelman Seminary, Atlanta, Ga.

Feb. 1 — Miss ANNA KNOP, missionary among Germans, Milwaukee, Wis.

Feb. 5 — Miss SABINA ERICKSON, missionary among Scandinavians, Los Angeles, Calif. Miss ELLA VARIAN, field worker among Negroes, Vicksburg, Miss. Miss LYDIA HUBER, missionary, San Juan, Porto Rico.

Feb. 6 — Miss ETHEL RYAN, missionary among Italians, Hartford, Conn.



New State Directors

Colorado — Miss Edith O. Sawyer, Denver (Ch.).
Connecticut — Mrs. W. T. Thayer, Wallingford (Y. W. & Ch.).
Minnesota — Mrs. D. D. Smith, St. Paul.
Montana — Mrs. Thomas B. Stephenson, Helena.
New Jersey — Mrs. A. L. Kennelly, Cranford (Y. W. & Ch.).
Washington (Western) — Mrs. Henry Elliott, Jr., Seattle (Y. W. & Ch.).

NEW ASSOCIATIONAL DIRECTORS

Colorado — Southern Asso., Mrs. W. F. Ripley, Las Animas.
Connecticut — Fairfield Asso. (Y. W. & Ch.), Miss Helen Story, Bridgeport.
Indiana — Noble-Lagrange Asso., Mrs. Stoler, Topeka.
Iowa — Fox River Asso. (Y. W.), Mrs. Fred McMain, Bloomfield; Burlington Asso. (Y. W.), Miss Lucile Boling, Mediapolis; Cedar Rapids Asso. (Y. W.), Miss Esto Heath, Shellsburg; Northern Asso. (Y. W.), Miss Grace Flemig, Humboldt; Dubuque Asso. (Y. W.), Miss Helen Litz, Dubuque.
Massachusetts — Barnstable Asso. (Y. W. & Ch.), Miss Lillian Parker, Wellfleet.
Montana — Southern Asso., Mrs. E. C. Bradford, Butte.
Nebraska — Blue River Asso. (Y. W. & Ch.), Mrs. Jennie Terry, Alexandria.
New York — Madison Asso., Mrs. L. H. Stone, Hamilton; St. Lawrence Asso. (Y. W. & Ch.), Miss Leta V. Greene, Gouverneur.
North Dakota — German Asso., Mrs. M. A. Koth, Washburne.
Wisconsin — Madison Asso., Mrs. J. H. Gibbons, Madison.

Wants of Missionaries

CITY MISSIONS

Miss Inez Kinney, Scotts Bluff, Neb. — Dolls, picture books, cards.
Miss Ada L. Shepherd, Eureka, Utah — Basted handkerchiefs or material for same.

GERMANS

Miss Ida Weeldreyer, 1313 S. 3rd St., Lacrosse, Wis. — Sewing school supplies, basted aprons and handkerchiefs.
Miss Anna M. Dingel, 733 7th St., Milwaukee, Wis. — Basted nightgowns for girls; basted aprons and handkerchiefs.

INDIANS

Miss Mina B. Morford, Indian University, (P. O.) Bacone, Okla.; (Freight and express), Muskogee — Comforters and blankets.
Miss Mary A. Brown, Fallon, Nevada — Cut patch work; thread No. 36.
Mrs. W. A. Peltzoldt, Lodge Grass, Mont. — Unbasted patch work.

ITALIANS

Miss Alice Cushing, 34 Princeton St., East Boston, Mass. — Pieces of flannel, gingham, muslin for Industrial School.

NEGROES

Miss Rose M. Anstey, Benedict College, Columbia, S. C. — Aprons for waitresses; stand covers and strips of carpeting for rooms; reading matter for Y. M. C. A. room; library for primary and intermediate grades; 12 dozen table napkins for girls to hem; hot water bag and fountain syringe; old flannel; pillows; towels; clothing; Music Readers No. 1 and 2; piano; fine white material and thread for children's and infants' underwear to be used for exhibition.
Mrs. Darthula Ghee, 719 S. 1st St., Clarksville, Tenn. — Bedding; Bibles; basted garments for sewing school.
Mrs. A. E. Read, Tidewater Institute, Cheriton, Va. — Clothing for boys and girls.
Miss Rosabel Rider, Hartshorn Memorial College, Richmond, Va. — Children's clothing.
Mrs. Irene Maxwell, 3333 Wabash Ave., Chicago, Ill. — Old rugs; linoleum; chairs; tables; beds; for new building.
Miss Dixie E. Williams, Hartshorn Memorial College, Richmond, Va. — Blankets and sheets.
Mrs. S. A. Ewing, Shaw University, Raleigh, N. C. — Large scissors or shears.
Miss Mattie Walker, Baton Rouge College, Baton Rouge, La. — Clothing, needles, thread, cards.
Mrs. Belle C. Membrane, 814 London St., Portsmouth, Va. — Clothing, bed linen, temperance literature for children.
Mrs. Sarah Germany, 748 South Roman St., New Orleans, La. — Clothing, shoes, bedding, thread, aprons for women, fancy work for industrial school.
Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Children's and women's clothing.
Miss Ada C. Baytop, Hartshorn Memorial College, Richmond, Va. — Sheets, towels, bandages, rugs.
Miss Florence Burnett, 708 Cedar St., Nashville, Tenn. — Bibles, bed and table linen, clothing for women and children, basted aprons.
Mrs. Rosa B. Fuller, Howe Bible Institute, Memphis, Tenn. — New goods for quilts.
Miss Martha Howell, Spelman Seminary, Atlanta, Ga. — Magazines and Sunday School papers, large size shoes.
Mrs. Nellie L. Bishop, 11 E Street, Chattanooga, Tenn. — Winter clothing, gingham for aprons, stamped pieces for embroidery.
Miss Carrie E. Patillo, Jeruel Academy, Athens, Ga. — Sewing machines and tables, scissors and measuring tapes, books and papers.

SLAVIC RACES

Mrs. Julia Horvath, 849 Homan St., Hammond, Ind. — Material for sewing school.

Missionary Program Topics for 1914

- January.* Adoniram Judson, Pioneer
February. American Baptist Missions in the Indian Empire.
March. Our work in the Farthest East.
April. A Centenary of Baptist Missionary Organization.
May. The Sunday School and the Church.
June. The Colporter and the Country District.
July. Partnership with God in the Kingdom enterprise.
August. Missionary motives.
September. The Commonwealths and the Kingdom.
October. Social Aspects of Home Missions.
November. Home Missions. (To be announced.)
December. Home Missions. (To be announced.)

The first three programs are to be based on Mrs. Montgomery's centennial history, "Following the Sunrise."

February Topic

AMERICAN BAPTIST MISSIONS IN THE INDIAN EMPIRE

OPENING HYMN AND SCRIPTURE READING.

PRAYER. HYMN.

MAP EXERCISES. (5 minutes.)

BURMA:

1. OUR GREATEST
 - a. Success. (2 minutes.)
 - b. Failure. (2 minutes.)
 - c. Problem. (2 minutes.)
2. DISTINCTIVE ACHIEVEMENT OF
 - a. Boardman. (1 minute.)
 - b. Wade. (1 minute.)
 - c. Abbott. (1 minute.)
 - d. Vinton. (1 minute.)

ASSAM:

1. THE UNUSUAL TRIALS OF THE EARLY MISSIONARIES. (5 minutes.)
2. THE OUTLOOK. (3 minutes.)

INDIA:

1. THE STORY OF THE LONE STAR MISSION. (6 minutes.)
2. OUR WORK IN BENGAL. (6 minutes.)

CLOSING PRAYER AND HYMN.

NOTES

All the material needed for this program is a missionary map and "Following the Sunrise," the new text book by Mrs. Montgomery.

On Burma, see Chapter II. It is better to have three different people tell of the Success, Failure, and Problem, and four others report the Distinctive Achievements of the missionaries named, but if so many participants are not available, these may be combined. On Assam, see Chapter III, and on India, see Chapter IV.

It is very desirable that a study class should be formed using "Following the Sunrise," and that the members of the class should give this and the other two programs based upon this book, the first of which appeared in the December Missions, and the last of which will appear next month.

Maps may be obtained as follows: *Our Asiatic Mission Fields*, \$2.00. *World Map showing Baptist Missions*, \$3.00; carriage extra on either map. *Following the Sunrise*, cloth 50c, paper 35c; postage, 8 cents. Any of these may be obtained from The Department of Missionary Education, 23 E. 26th St., New York City.



A New Year's Prayer

ETERNAL God, who in the riches of Thy mercy, hast guided Thy children through all the vicissitudes of time, we bless Thee that Thou hast brought us to the threshold of another year. Accept Thou our thanksgiving for that unsearchable goodness whereby our past becomes the promise of a more glorious future in that we have seen our burdens transmuted into blessings, our sorrows into joys, our tears into laughter. Grant that through Thy Son, our Lord Jesus Christ, this new year may be sanctified to us, that in it we may know the vigor of a new strength, the enlightenment of a larger vision of truth, and the peace of Thy abiding presence. Grant, too, that according to Thy boundless love, the endeavors of all Christian people in behalf of Thy kingdom's progress may this year be signally blessed. May it be a year in which the nations of the earth shall waken to a fresh consciousness of Thy presence and multitudes from among the children of men take on their lips the song of the redeemed. Thus may the ongoings of time prepare the way for eternity, through Jesus Christ our Lord. Amen.



Thoughts to Grow Upon

Do the best you can where you are, or you will never be fitted for a higher or more responsible place. Use well the tool that is in your hand, and so prepare yourself to use a more delicate tool. It will be given to you as soon as you are fully able to handle it. God will find you if you are busy, just where and as He has found all His workers—where He had placed them. And He will promote you if you are worthy of promotion. — *Malibie D. Babcock.*

Unless there is a predominating and overmastering purpose to which all the accessories and incidents of life contribute, the character will be weak, irresolute, uncertain. This is just what Christ is for,

to impart to us a predominant motive of character, to replace indefiniteness by clearness, and aimless reverie by resolute aim. — *Frances E. Willard.*

The Service of Christ is the Business of Life;

The Will of Christ is the Law of Life;

The Presence of Christ is the Joy of Life;

The Glory of Christ is the Crown of Life.

— *Spurgeon.*

There is a joy in worthy accomplishment which none but noble souls ever know, and the enterprise that was achieved through sacrifice and danger is most glorious of all.

— *Ram's Horn.*

No one can have a true idea of right until he does it; any genuine reverence for it, until he has done it often and with cost.



If We But Knew

ANNIE S. SWAN

If we but knew that through the closing door

Some one we love would enter nevermore,
Would we not hasten with our richest store?

If we but knew!

If we but knew that from the market-place
Soon we should miss some kind, familiar face,

Would our cold greetings not be touched
with grace?

If we but knew!

If we but knew some heart beside our own
Had walked in dark Gethsemane alone,
Oh, with what largesse would our love be shown!

If we but knew!

Dear Jesus, patient, understanding, kind,
Why are thy lost sheep in a winter wind?
Forgive us that we are so willful blind!

Teach us to know!

— *British Weekly.*



A New Year Message

BY MARTHA H. MAC LEISH

A HAPPY New Year to all the good Baptist Missionary Women, and may this prove a glorious New Year in the King's business! We are just entering upon the Foreign Mission Period, that is, the portion of the year in which our thought as a denomination is especially called to the great question of the advance of Christian civilization throughout the world; the time when we think specially of the blessedness of bringing the sunshine of God's love to souls which sit in the darkness of heathenism.

A great work, we say? Yes, truly, the greatest work of the ages; and yet like every other great work made up of an infinite number of littles. If every one of these little parts is faithfully performed, the great whole will be achieved. Herein lies the importance of each one's part.

Not long since I had the inspiration of one of Dr. Jowett's sermons, from the text, "Lo, I am with you alway." He said that to understand it fully we should read it with three different emphases: "Lo, *I* am with you alway," then, "Lo *I* am with *you* alway," and then, "Lo, *I* am with you *alway*." In speaking of the second form he quoted from the old Psalm so well known to us, but again with a new emphasis, "Lord, what is man that thou art mindful of him?" and in that connection he suggested that perhaps the supreme greatness of God lies in His infinite capacity for minding the little, the individual things, of His universe.

My mind responded at once to the suggestion, and I have thought much of it since. We are made in the image of God, and is it not true of us that our real ca-

capacity for achievement is measured by our faithfulness to the little things? It is easier to think out great new plans than it is faithfully, week by week, to carry them out, and yet, of what use is even the noblest plan if it is not put through the humdrum process of execution?

Woman's business in life is largely that of attending to small details, but the comfort and happiness of the race depend upon her faithfulness to them. The success of her life is not measured by the character of the things she does, but by the faithfulness with which she does them.

There is much that seems humdrum about the work of circle leader, much that is tiresome in the work of the Associational Secretary, even in that of the State Secretary; but it is just out of the faithful doing of those humdrum, tiresome things that the large success comes.

If each one of us sees her opportunities and duties, and faithfully meets and performs them, we shall come up to the close of the year with splendid success in Christ's great work.

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Plans of the Atlantic District for an Expense Fund

The following from "Belinda Peterson" is of interest: "We have had our first Atlantic Board meeting, and chose our committees, and decided upon three plans to finance our District expenses; one to suit every church, the ten cents per woman; another to suit some — a 'Blessing Box.' We shall call it the 'Atlantic District Blessing Box,' not 'mite,' or 'missionary' or 'do-without,' or 'Thank-offering.' Just a plain little Blessing Box for those who want it; and the third, the sustaining membership plan,

at \$10 each. We want to get our expense money in ahead, so we are calling those 'Pioneer Sustaining Members,' who come in the first year. As a little extra knitting work I'm trying to secure ten of those in Pennsylvania. It hasn't been two weeks yet, and I've been off much to meetings, but I have seven already. I'll get the other three soon. Now don't you think we are starting off well?"



Organization of Districts

The month of November was signalized by the organization of the four Districts of the Middle West.

The Northwestern District, composed of North and South Dakota, Minnesota and Wisconsin, held its first meeting early in the month, and ratified the action taken at Detroit. By this action Mrs. G. E. Young is made President, and has charge of the Foreign Department; Mrs. S. F. Stewart is at the head of the Home Administration Department, and Mrs. F. C. Nickels is Corresponding Secretary. The first Annual Meeting of the District will be held in April, at which time the full quota of officers will be elected. Meanwhile Mrs. Young writes that they are finding many new, capable women, and are much encouraged. The chief discussion of this first meeting centered about getting and keeping the facts of the work fully before the constituency. They favored the idea of a Monthly Bulletin for the District, and appointed a committee to gather facts regarding it, and report in April. Mrs. Young writes, "I feel sure the Master's hand is in all this movement."

November 11th and 12th were the dates fixed for the organization of the East Central District, including Ohio, Indiana and West Virginia. A terrible blizzard had passed over the whole region, beginning on Sunday, the 8th. Under the conditions any meeting but a missionary meeting would have been quite out of the question.

Cleveland was almost completely cut off from the outside world. As the train from the west slowly worked its way into the city late Tuesday afternoon, the scene

was one of devastation. On the left Lake Erie could be dimly discerned, its shore literally strewn with wrecked and disabled shipping, masts and spars as heavily coated with snow as though they had come from Arctic lands. On the right a row of forty great telegraph poles, heavily weighted with snow-covered wires, and snapped off like matches, were lying flat on the ground.

The city lay under three feet of snow. All about the streets stood automobiles suddenly caught in the Sunday-night storm, and stalled where they stood. A few lines of street cars had begun to operate by Tuesday night. Telephonic communication was uncertain. Electric lights had failed; no food could be brought into the city. A little milk for the babies had been sent in, by really heroic effort. As for eggs—mother nature herself had cornered them. But spite of it all, when, after a chilly waiting for the uncertain cars, we finally reached beautiful East End Baptist church, we felt that all our troubles were over. Here were warmth, light and hospitable cheer. Even electric lights shone upon us there.

All through the evening delegates were arriving, and more came in the morning, some of them having sat up all night expecting each half hour to arrive. Ohio was well represented. Many women succeeded in getting in from Indiana. Undaunted West Virginia women started, but had to turn back. No trains could cross the mountains.

The meetings? Of course they were fine. Nothing else could be expected from women who came through such odds. The suggested constitution was carefully studied, and adopted. Officers appointed were: President, Mrs. F. P. Beaver, of Dayton, Ohio; Foreign Vice-President, Mrs. T. J. Kirkpatrick, of Springfield, Ohio; Home Administration Vice-President (to be appointed by the Executive Board); Recording Secretary, Mrs. E. R. MacFarlan, of Cincinnati; and a fine Executive Board. This Board at its first session appointed Miss Alberta Dickinson, Treasurer. The State Secretaries were made members of the Board, with full voting powers. It was thought best not to add to their burdens by appointing

them to other offices in addition to state-secretaryship.

The same week, Nov. 13th and 14th, the Central District, including Michigan, Illinois and Missouri, organized at Kalamazoo, Mich. Space forbids a description of their delightful and successful meetings. That must come later. The officers elected were: Pres., Mrs. J. W. Mauck, of Hillsdale, Mich. Mrs. Mauck is a Free-Baptist woman, and it is delightful to thus bind our forces together; Foreign Vice-President, Miss Elizabeth Church, Chicago; Home Administration Vice-President, Mrs. H. E. Goodman, Chicago; Recording Secretary, Miss Eleanor Mare, Missouri; Treasurer, Mrs. C. W. Peterson, Morgan Park, Ill., and a full Executive Board. Chicago was chosen as headquarters.

The following week, Nov. 18th and 19th, the West Central District organized at Omaha. Again many new women were found, and the circle of those interested much enlarged. Ninety-five delegates were present, two coming five hundred miles. After the adoption of a constitution, the following officers were elected: President, Mrs. R. W. Ramsay, Kansas; Foreign Vice-Pres., Mrs. F. W. Foster, Omaha, Neb.; Home Administration Vice-Pres., Mrs. H. A. Ballinger, Council Bluffs, Ia.; Recording Secretary, Mrs. W. R. Hill, South Omaha, Neb.; Treasurer, Mrs. J. B. Long, Council Bluffs, Ia. The full Board was appointed, representing the three states, Iowa, Kansas, and Nebraska.

The last action of the meeting is indicative of the spirit in which all the Districts conducted their sessions. Mrs. Lockwood moved that the women of the District make the new work before them a matter of daily prayer. It is the presence of this spirit of earnest prayer, of sincere dependence upon our Heavenly Father for strength and guidance, that fills our hearts with hope and courage for the future. For "We can do all things through Christ which strengtheneth us."



One of Our Newest Missionaries

Our trip to the Philippines was one of pleasure and interest. Between Minneapolis and San Francisco it was a panorama of continual changes; fertile valleys, stretches of prairies, snow-capped mountains, crystal rivers at the foot of massive hills; and streams gushing forth to the right and left. I enjoyed this scenery. It partly reminded me of my childhood in Sweden. For a second I almost wished that my face had been turned east and northward instead of west and southward.

The Philippines are beautiful. Of the belt two thirds around the earth which it has been my privilege to travel, next to Honolulu, I think the Philippines the most beautiful family group which God has ordered to rise above the water.

I was exceedingly disappointed with the Japanese people. I looked in vain for marks of that "grand educational system" of Japan of which I have so often heard missionaries speak. I suppose it could have been worse. I was disappointed to see these little women with the babies on their backs load our ship. I would have enjoyed the *'rikshas* if a horse had pulled me on. The "big chair" was very comfortable, but I join with Miss Faith Tong in saying that it seems hardly right that one person should pull another in that fashion. The shops were provokingly interesting. The things were pretty and the sellers false.

Two things exceeded my expectation in Japan. The beautiful dots of farms and the Mary Colby School for Girls. Those girls alone gave me the impression so often received through missionary addresses on Japan.

Two weeks ago today we arrived here in Iloilo. I had heard that Miss Johnson was a powerful woman among the natives in the Islands. I am glad that I have not been disappointed as to the truth of that report. It rained hard as we left the boat, but in spite of it twenty-five or thirty of these little brown women were there to meet us. They had started from their homes at three o'clock in the morning in order to be there on time. Of course they were dressed in their best, but I could not but love them for coming that long way

barefooted in the rain, their faces shining with joy that Miss Johnson was once more among them. If you have seen a mother after a long journey return to a big family of children, then you have the picture of Miss Johnson and her girls. Have you seen a dozen hands try to unbutton the same button in a mother's coat at the same time, and while doing so jabber of everything that has happened since she left home? Or have you heard a mother say, "Why children, let me take off my hat," and everyone jump for the hatpin

to be of service to the loved one who has safely returned to them? Well, if you have, then you might see Miss Johnson and her girls. As she made the round through the house they followed her and related the story of the past year.

One of the first things to be done after we got here was to organize a brigade to chase dirt and germs. We've been at it!

I know that this letter is much longer than it ought to be, and I'll promise not to spoil so much paper next time I write.
— OLIVIA JOHNSON.



ANNA V. JOHNSON'S BIBLE TRAINING SCHOOL, ILOILO, P. I.

Good Samaritans in the Philippines

To get some idea of what Miss Johnson's Bible Training School girls do, read the following story. A picture of the class of 1912 is given herewith.

Come along with us while we visit some of the people. Ladies get on your walking skirts, your tramping boots, pith hats, and take a large, strong umbrella. We will ride on our new train for a short distance, and then we will walk about nine or ten miles, fording rivers, over hill tops and through the valleys, and now that we are at our first stopping place, we are invited into the home of a friendly native. We refresh ourselves with water and food and

prepare to take a rest after our long, wearisome and dusty tramp. But hello! here is someone. What does he want? He is asking that our two native helpers may go over to see that sick man on whom they called last week, a few houses from here. He is very, very ill. We think he is dying. He is raving like a mad man. Someone in the house tells our little women they had better not go to see that man, for he is an "apostolado" and he won't listen to anything they have to say. "He will only insult you and you cannot do a thing for him." But the women answered, "We must go. He has sent for us and God may have something for us to do."

Now, you want to know what an apostolado is. Well, he is a man very zealous for his religion. Clothed in old, faded, flowing rags, supposed to be some of those worn by the twelve apostles, he has gone about the streets and roads, together with eleven other such men, begging money for his religion. It has also been his duty to lead others into the true light. Now, he has come to the end of the road and the light has failed him; a past life without joy, a future without hope. Oh, the darkness of it.

Our little sisters go, and before they reach his house they can hear the ravings of the suffering man. He has kicked his wife out of the house and even the men have left him. All are afraid of him. Our little helpers go in. He sees them and begs them to come to him. He shakes hands with them and in so doing, he almost extracts exclamations of pain from them. He is in agony, body, soul and spirit. He clutches at his own throat and calls out loudly in his inexpressible suffering. For seven days he has been lying on his mat without food or water. His religious paraphernalia around about him has no attraction, no value now. He can get no comfort out of his former labors, and he looks like a man in despair. The first thing our little missionaries do is to ask for water. One of them sits down on the floor by the sufferer and feeds water to him, a spoonful at a time, while the other goes and finds some warm water, clean clothing and clean rags. They give him a bath and clean up about him. Then they tell him to rest a little. While he is resting, they prepare a soup of eggs and hot water and again they sit down on the floor beside him feeding him the soup, a spoonful at a time. After a little while, he says, "I thank you. How good that was. How kind you are." They ask him, "Now are you willing to listen? Can you hear and do you understand us? We wish to tell you about our living Saviour—Jesus Christ." With tears in his eyes, he answers, "Yes, it was because of the new religion I sent for you." They tell him of the greatest physician who has ever walked on earth. They read to him out of the Book of Life. They explain to him that the Lord, though unseen, was with

them right in that room, having power to heal his body, if that was best, and above all, He the living Christ, is waiting, lovingly waiting, to forgive all his sins, pardon the past, and take him to a beautiful home up yonder.

The man has become very quiet and thoughtful. They pray and the people stand around with awe and wonder, asking our little sisters, "Why have you done this? Who has ever seen anybody go about in the Philippine Islands doing this kind of work? We cannot pay you for it. Why do you do it?" Sweetly comes the answer, "Because of the love of Jesus Christ." Then the people say among themselves, "This is surely the true religion, and when we die we want you young women to help us." The man lives until the setting sun the next day and then falls asleep as quietly as a child. Have we not a right to hope that this lost son of our heavenly Father, in the last moment, entered the pearly gates?—ANNA V. JOHNSON.

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How the Work Grows in Kayin

Our girls' school opened on the 8th of September with every girl on hand looking well and happy. Before I went away I gave each girl several copies of a leaflet which had been recommended to me as very useful, and asked them to use them and sell them for five cash apiece (about one fourth of a cent) if they could. I have found, as many have before me, that the Chinese appreciate what they pay for, far more than what is given them. When I got back I found that every one of the 100 copies had been sold and the girls wanted more as soon as possible, so I sent in a new order to our Publication Society at Canton. One girl sold forty! The girls said they read them aloud to any who would listen, and often used them as an outline in talking to the people. It is the story of the way of Salvation, giving clear explanations of the fundamentals. It is written in the classical language but in rhyme which is attractive.

I must tell you the story of the conversion of the father of one of our girls, Orchid. When this girl came to us some

years ago, her father, a scholarly man, bitterly opposed the step. He looked over a book my father gave him, and visited the chapel once or twice and satisfied himself that there was nothing about the teaching which would really hurt his daughter, but was not affected himself. This spring he became very sick and all

would appreciate it! She read it once slowly then he asked her to read it right through again. Then he had her call in his wife and children to hear it too. Just as she was finishing, a woman came from another part of the house and asked that it be read again as she only caught snatches from her room, and it sounded so good



MARY EUBANK'S BIRTHDAY PARTY

knew he could not recover. Orchid went back and forth between her home and school for many weeks. One day I sent a papaya, of which the Chinese are very fond as a healing food, by her to her father. When she returned she said he was so pleased that he got to talking about our work and for the first time seemed willing to hear about the gospel. I gave her one of those leaflets, which had just come, and told her to take that to him instead of the papaya this time. She came back very happy and asked to see me sometime when I had time to hear all about it as it would take her a long time to tell it! Time was found that afternoon, and shorn of details, this is what she said, — She told him as soon as she got home that she had such a leaflet to read to him, but didn't have time then. He was eager to hear it but she made him wait until he was very impatient and she was sure he

that she wanted more. Orchid said her father thought about it a great deal and asked a good many questions, and then the question came: "After worshipping idols and spirits all my life, is there any hope for me on my death-bed?" She told him all about God's wonderful love and forgiveness, and finally he really gave up his old faith for the new one! Orchid said, "O, I was *so glad* that I was able to read that book to him, and that I could tell him about God's love!" He lingered on through the long hot months, suffering greatly, and his faith was sorely tested, but he stood firm and at the end told his family not to perform any of the heathen rites as he was going to God and would not need them.

Each year there is a native convention in the Swatow field, and this year, for the first time, the native church voted to send their preacher, and pay his expenses.

Last Sunday he made his report, and I wish you could have heard him. It seemed to me as enthusiastic and helpful a report as I ever had heard, even in the home churches. The people were delighted, and I took a keen interest in everything he said. There were 1,000 delegates at the convention. The great number, the hospitality, the enthusiasm made a tremendous impression on him. Next year I hope more may go.

An old lady, who had seemed hardened for many years, became converted this summer through the efforts of her great-grandson, a pupil in our boys' school; and together they were baptized — he leading her down into the water. Now that family is represented in the church by four generations. Next Sunday three or perhaps four of our school girls are to be baptized.

The church here has at last taken its first steps toward self-support. So many of the members are women who have very little, but they rallied a few weeks ago and pledged about \$30 gold, enough to pay the native preacher's salary for the remainder of the year. That is a tremendous sum for these poor folks. The largest native subscription was \$1 gold for the five months. It is so interesting to see the collection baskets fill up on Sundays with the little red and white envelopes which are furnished them for the purpose. — LOUISE CAMPBELL.



Two Reports from Ongole, India

We made our first camp January 3rd and did not return to Ongole until February 3rd. During that time we visited about 75 villages, camped in 18 different places, preached to thousands of people, held on an average of four meetings a day and baptized about 170 people. Of these 13 were from the Caste People. The experiences of that month will never be forgotten. We were continually conscious of the presence of our Master with us and His power was manifested in every place that we visited. In one place while we were holding an evening street service among the Caste People with an audience of seven or eight hundred, the Brahmin

priest of the village rose and asked permission to say a few words. He then said with great feeling, "We have been hearing your words constantly during the past two days, and I feel that tonight I must say before my people that I believe every word you have said to be the truth and I wish to thank you for coming to our village and bringing this wonderful knowledge to us who are so ignorant." Such a testimony from the spiritual leader of the village could not help but make a great impression upon the people. One very intelligent looking woman about 45 years of age came up close to the carriage just as we were about to drive away and with her face full of eagerness, asked that greatest of all questions, "What shall I do to be saved?" We spoke to her for a few minutes and then told her to come to our next camp the following afternoon. Sure enough the next noon she walked the six miles to the grove meeting, bringing with her a son and a daughter. Before she left us that day she had given strong evidence of change of heart, had learned a short prayer to Jesus Christ, and had promised us to pray to Him every day. — MISS BAKER.

My new work — if I may still call it new — is growing in interest daily. There is no monotony about it whatever. Instead, there is a fascination in it that compels one to go on and on.

The Caste people are getting very friendly now, and when you have once been to their village and made their acquaintance they look forward eagerly for your next visit and give you a very cordial welcome.

About two weeks ago I visited a village I had been to last year. I generally send my tent on ahead and follow a little later. Well, I had hardly been in my tent an hour after getting there when a big crowd of Caste women came to see me. The Bible women and I talked to them for quite a while and as it was long past my breakfast time, I asked them to take leave, and to come again. At 3.00 o'clock they were back again in greater numbers and while we were all outside under the trees holding a meeting, a man came running up to me and said, "Umma, there is a

crowd of people gathered under the trees yonder and they want you to come and talk to them. They sent me to call you." I said, "But these women here have come for that same purpose. How can I leave them?" "They'll come too," he said, "They all belong to them there," meaning that these women were the wives and relatives of the men who wanted me to come and talk to them. As the women were willing, we went where the man led us and sure enough a large crowd was gathered to hear us, and as we sang, the crowd grew larger and larger. There were over 500 present, and a more orderly crowd and more earnest listeners would be hard to find anywhere. We talked to them for three full hours and yet they didn't seem to have heard enough. We would have stayed longer with them, but we were called elsewhere and had to leave. It is such a pleasure to talk to eager listeners. — MISS KELLEY.



Snap-Shots from the Field

FROM FAR-OFF JAPAN

Here in Sendai we are all hard at work, well started on the new school year. We have an entering class of twenty dear, bright little girls. One is Dr. Chiba's only daughter, the first grandchild of the school. She is very happy to enter her mother's school, and it makes us feel that our school really has a history, as we receive the first of the second generation. We certainly have extremes in this class. There are such girls as this, who know only of Christianity, and there are others who know nothing whatever of it, while in between are girls from the Sunday schools, and sisters of girls already in the school.

There is the daughter of the richest man of Sendai, whose home is near here, and at the other extreme is the little girl whom we redeemed, whose mother had sold her to be trained as a *geisha*. But they are all so dear and bright. Such an opportunity, and such a responsibility. — ANNIE BUZZELL.

A WORKER'S MEETING IN RANGOON

There were twelve workers in attendance. They studied I Corinthians and

found it of practical value in their work among the churches. On the closing evening we had a farewell prayer meeting and they gave personal experience. The one ordained evangelist said, "I realize as never before how wonderful a worker Paul



BRIGHT-EYED SEIN KIN

was, and yet that it was not Paul, but Christ in Paul — and Christ can also make me what I have not heretofore been, and I mean by His grace to give myself to Him to be used." Another spoke of the strength that had come to him in the month's study because he had had a new vision of the cross and all that it meant. One other preacher spoke of his own feeling of unworthiness as a worker when he compared himself with what he knew a faithful steward ought to be, and was determined to be faithful as he never had been before. Each one gave some personal testimony of benefit received, new aspirations, and new consecration. It was a real encouragement to me and my heart has been singing ever since, and it helps me to forget that my body is tired. — ANNA E. FREDRICKSON.

Our Department of Methods

Raising the Missionary Budget

THE Prospect Avenue Church of Buffalo, N. Y., has adopted the Budget Plan for its missionary contributions and has a missionary treasurer separate from the church expense treasurer. For reasons which seem good to the church it has not adopted the duplex envelope system, the missionary department furnishing its own envelopes. The Missionary Committee consists of fourteen members in addition to the Pastor, ex officio. A plan was formed as outlined in the prospectus printed below. Very few defects have been discovered in the plan which has now been before the Committee for about 18 months. All that is necessary to make it work out well is to *keep everlastingly at it.*

Much has been published about the necessity of doing this budget work systematically and efficiently. We are glad to present a practical way by which to work it out and show how it has been done by one of the best missionary churches in the country.

WORK OF THE MISSIONARY COMMITTEE

To aid the general work of the Committee sub-committees are appointed as follows:

Sunday school, three members of Missionary Committee in connection with Sunday school officers.

Duties:

To see that the cause of Missions is presented to the school as often as desirable and to extend the use of the Sunday school envelope to the greatest number possible, including new members, as they come in; to see that a proper record of pledges is kept, and that those who fall behind are notified. The appointment of a financial Recorder in the Sunday school for this purpose is desired. The Sunday school gives a certain per cent of its offerings to the Budget, less some small amounts that it may vote elsewhere.

Literary and Educational, five members of Missionary Committee.

To select leaflets and other missionary literature which will, during a given period, be fairly representative of all departments of missionary activity, and to have one or more of same distributed in church and Sunday school at least once each month during the year. To give attention to the club for Missions magazine and secure the greatest possible number of subscribers thereto. To be on the lookout for any desirable missionary feature which can be presented to our people, and with the concurrence of the pastor arrange for same.

Pledges, Envelopes, and Records, four members of Missionary Committee.

To see that pledge cards and envelopes are provided in season and that records of pledges and contributions thereunder are kept. When signed pledge cards come in they will go first to Mr. ——— who will enter them on the record book and pass them to Mr. ——— who will give the pledgor a package of envelopes bearing the number designated by Mr. ———'s memorandum. Mr. ———, Mr. ——— and Mr. ——— will be on the watch for new members coming into the church, and present them with pledge cards with request that they subscribe thereto. Mr. ——— will have charge of the unused pledge cards and envelopes. Mr. ——— will turn over the receipts once each month to the Missionary Treasurer.

Treasurer, one member of Missionary Committee.

The missionary treasurer will thus receive all moneys contributed toward our missionary Budget and disburse same monthly or as often as may be practicable, to the various objects in the proportions shown on the Budget pledge card.

Supervision and Correspondence, chairman of Missionary Committee.

Will be glad at all times to assist any of the sub-committees with counsel or time, attend to any necessary correspondence, make up reports that may be agreed upon, make suggestions and call necessary or requested meetings.

Secretary, one member of Missionary Committee.

Will record the minutes of the meetings of the committee, send out notices

of meetings, and do such other work as is usual in the office of secretary. Pastor.

As a member ex officio he will be General Counsel and Chief Adviser to the Chairman and in case the latter "falls asleep at the switch" it will be the Pastor's duty to wake him up. "Co-operation" and "team work" are our slogans.

MISSIONARY BUDGET, \$3,100.00 APRIL 1913 TO APRIL 1914
THE PROSPECT AVENUE BAPTIST CHURCH, BUFFALO, N. Y.

TO BE APPORTIONED AS FOLLOWS:

American Baptist Foreign Mission Society, \$868.00	Buffalo Baptist Union..... \$868.00
Women's Baptist Foreign Mission Society, 280.00	American Baptist Publication Society.... 77.00
Farther Lights Society..... 77.00	State Convention (N. Y. State Missions)... 77.00
American Baptist Home Mission Society.. 387.00	Sunday School..... 77.00
Women's Home Mission Society..... 195.00	Expenses and Emergency Calls..... 97.00
North Baptist Convention { 48.50	Buffalo Church Federation..... 48.50
Administration Expenses }	

These items and amounts were approved at a meeting of the Pastor, some Trustees, and Deacons, with members of the Missionary Committee, and were adopted by unanimous vote of the church.

10.00	5.00	4.00	3.00	2.50	2.00	1.75	1.50	1.25	1.00	.75	.50	.50	.40	.35	.30	.25	.20	.15	.10	.05	.00

Toward raising the above I hereby subscribe weekly the amount which I have marked "X."

NAME..... ADDRESS.....

MISSIONARY PLEDGE CARD USED IN PROSPECT AVENUE CHURCH, BUFFALO

A Missionary Method in a Rural Church

One of our district secretaries recently received the following account of how one rural church endeavored to crystallize its Home Mission Educational program:

As our church is a small rural church we thought that rather than have several poorly attended night meetings we would give a day to the consideration of Home Mission Work, and so observed Wednesday, November 19th, as Home Mission Day. We were several weeks in preparation. I put into the hands of the members missionary literature and asked them to come prepared to report on the subject assigned. The young people prepared a missionary exhibit. This was largely the grouping of pictures according to subjects on large sheets of wrapping paper. The boys got up a model Esquimau village. Into the hands of the four teachers of the district schools I put copies of "Some Immigrant Neighbors," which they read

to the scholars. This awakened an interest in missions and our program. The program for the day was as follows:

- 2 P.M. Men's Hour, Reports on the work of the A. B. H. M. Soc.
- 3 P.M. Women's Hour, Reports on the work of the W. A. B. H. M. Soc.
- 4.30 P.M. Children's Hour, Missionary entertainment, part of which was from "The Spirit of Christmas." It was good to see the children coming in after school. They did their part well.
- 6 to 7.30 A social hour, at which time refreshments were served. We had a table of missionary literature and a library to look over.
- 7.30 I gave an illustrated lecture on immigration.

Everything went off nicely. The little church has shown itself to be very much alive, and the people possess a broader outlook than they have had in many years. The apportionment they have more than half met, and will raise it all.

FROM THE EDITOR'S NOTE BOOK

The Missionary Calendar of Prayer for 1914, edited by Mrs. H. N. Jones, of Philadelphia, contains thirty-three illustrations, including portraits of two dozen prominent women of the new nation-wide society representing the nine districts from the Atlantic to the Pacific. It retains the excellent features of former issues, and should have wide use. The price is 25 cents, and orders may be sent direct to Mrs. Jones, 502 Roger Williams Building, Philadelphia.

The Secretary of the Navy seems to be very much in earnest in his efforts to remedy conditions that are most injurious to the morale of the Navy. He finds that there are no more chaplains for 67,000 men than there were for 12,000, and that on the great majority of our battleships there are no religious services or watchcare of any kind. He recommends not only increasing the number of chaplains, but the placing of a Y. M. C. A. worker on every vessel. This ought to be done. As it is now, young men entering the navy are subjected to such stress of temptation as few can resist, and the life is demoralizing, according to the testimony of chaplains and others. Surely we are rich enough to provide suitable religious care for sailors and marines, if we are rich enough to build dreadnoughts and maintain a large naval force.

Booker Washington says the South is the place for his people, and we believe he is right. There is room for 700,000 negro farmers, and need of thousands of trained men and women in all trades and professions and kinds of business. He has no fears for his race, if the people will just go to work and keep at it and make things move. No more have we. The negroes who are shouting most about rights and segregation and slights are not the ones who are advancing the interests of their people. Honesty, thrift, hard work, with results of property and respect — that is what is wanted.

We heard a Congregational missionary from Japan describe recently the growing antipathy between the yellow and white races in the Orient, and the unhappy results of our California policy upon the Japanese just at this time. It is not infrequent for an American missionary, when presenting the Gospel to a general audience, to hear the question, "Why don't you go home and teach the people to treat us like Christians?" It is true that oftentimes our politics or our trade make it hard for the missionary to explain things to the Orientals. Would that the conditions were different, and race prejudice obliterated.

We have an article by Secretary White on "The Denominational Function of a Denominational Paper" that will doubtless open the eyes of some of our good people who do not know what they lose when they fail to subscribe for one of our strong Baptist weeklies in conjunction with *MISSIONS*. But do not delay sending in a subscription, if you are not a subscriber, until you read the article. Give yourself and your family a Christmas present that will keep coming every week through the year. It is a sure investment.

We have received an appreciation of the late Dr. J. S. Adams written by Rev. C. G. Sparham, of the London Missionary Society, Hankow, China. We regret that we cannot find space for the sketch of Dr. Adams' long and useful missionary service, which was recognized at the time of his death. Mr. Sparham speaks of him as "an earnest evangelist, a large hearted pastor, a loyal friend, greatly beloved by the Chinese and by his fellow missionaries of many lands and of divers communions." His large place remains unfilled.

The cost of the liquor traffic in this country is conservatively estimated at \$2,500,000,000, which is three times the national receipts and practically equal to the total money circulation.



Topsy-Turvy Land

By Linn W. Hattersley

O THINK of us now in topsy-turvy land. When you are going to bed, we are rising to the labors of a new day; and when the day's labors begin for you, we tuck ourselves away in our welcome beds. This topsy-turviness seems to have influenced all the habits of life of these Burman people. Here are a few indications.

Have you ever tried to sit on your feet? If so you know that for us it is a tiresome posture. But these topsy-turvy Burmans can sit on their feet by the hour and not tire, and stranger still, it tires them very much to sit on chairs, as much as it does us to sit on our feet.

Does the Twentieth Century whirl and rush weary you? It doesn't disturb the equanimity of the Burman in the least. "Why rush? There is plenty of time." So he reasons. He has a railroad system, but if the train stops twenty minutes at a station, as it usually does, with no special reason for delay, it doesn't fret him; or if he can walk to a place in an hour or ride there in an ox-cart in an hour and a quarter, he chooses the ox-cart every time.

You would be surprised indeed if at meal time a member of your family dispensed with knife and fork and used fingers alone to convey food to his mouth, or if he were to reach over and take a handful of food out of your plate, now wouldn't you? Well, here that is the style. They eat all their food except soup with their fingers, and they eat soup out of a common bowl with a single spoon. Yet they are neat, and it is not at all disgusting to watch them.

'Way off there in America the birds are rather dull colored, but oh, how sweetly they sing! But this is topsy-turvy land. Here the birds, for the most part, have gorgeous colors, but oh, how they screech and squawk. I am 'most homesick for some of our homely but sweet-singing American birds.

And oh, how topsy-turvy these people are in matters of dress! We Europeans delight in clothing our children in simple but pretty clothes. Here mothers usually think it unnecessary to dress their children at all. In dear old America you would consider a man irreverent if he wore his hat into church, and crazy if he entered the church barefooted. Here again the easterner is different. He keeps his turban on in church and at home, and he is disrespectful indeed if he enters a home or a church with his sandals on. Our native preachers preach with bare feet and turbaned heads.

Now suppose one of your friends should die and you were to go to the funeral. If, as you approached the house, you heard a band playing in very loud lively tones, and if, when you entered the house, you were invited to sit down to an unusually good dinner with the family of the deceased, you would think them all good subjects for the lunatic asylum. However, if you should go to sleep tonight and wake tomorrow a Burman and should attend the funeral of a friend out here, that is exactly the kind of a ceremony you would find.

Another thing we have found topsy-turvy in Burma is the language. Burmese would be a comparatively easy language

if it didn't talk backwards. In America you say, in a straightforward natural way, "I think roses are pretty." Not so in Burma. Here we must learn to say, "Roses are pretty—that, I think." It doesn't do a bit of good, either, to stand on one's head! But what could one expect in a land where they pass you on the left side instead of on the right, where they peel potatoes with the knife blade pointed

She must have the best chair and the coziest corner. Here man sits supreme and unshakable on the family throne, while woman bows uncomplainingly at his feet. If there is but one chair the man takes it. His wife sits on the floor.

My recital is not over yet, however. I am reflecting on the embarrassment some of our questionably-young ladies would experience in Burma where the politest and most kindly question one can ask on meeting you is, "How old are you?" You are expected to tell and to tell the truth. Your age then affords a topic of conversation.

By way of farewell let me tell you the Burman method of bidding good-bye. When a person calls on you in America, the parting is sometimes a little strenuous. The caller wants to go, and you want him to, but you must urge him, "O, don't hurry away." The Burman has an easier way than this. When the time comes to go the caller says, "I am going," and his host says, "All right; go, please."

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Pew Mates

BY BERTHA EVANS

For the Sunday preaching service I generally sit at the back to keep the youngsters quiet,—in a crowded church on a hot day. The best way to keep them quiet seems to be to make friends. There are several who always change their seats when they see me coming, in order to get as close as possible. Last Sunday, a little black form with a narrow strip of cloth around the waist as the only garment, was brought into "our pew" for the first time by a neat, fair, little girl in a clean white dress. Because she was so little and so new, all the other girls and boys allowed her to sit right close by me. During prayer and preaching I was her whole attention. She kept running her hand along my bare arm, and feeling my dress. And the softness of the little loving touch is still there, though I wanted to wash well with ammonia and strong soap as soon as I got home. — *Ongole Mission.*



A "JUNIOR" IN INDIA GOING TO SCHOOL

away from them, where they cut bread with the cutting edge of the knife toward them, and where they cluck to an ox when they want him to stop?

In America how the young man is in demand, in business and in the professions. But when I meet a Burman for the first time he gazes at my youthful face and then says, "Lugelay" (boy). He says it in a kindly way, but one can easily see that years carry great weight with him. Well, we shall be old some day.

At home we bow and bend to the woman.





From the Secretary's Window

THE secretary's window for the past month has been almost constantly the window of a car in a railway train. This has shown him a good deal of the country, but not as much as he would like of the United Missionary Campaign.

The plans and purposes of the campaign have been presented to the State Conventions throughout the north. Some of these have appointed their committees and arranged for the presentation of the plans to all churches of their state. A detailed report from the various states has not been made to me, and therefore cannot be given to the public at this time. Reports from some sections speak of much interest being manifest in the plans. Other sections seem to be relatively indifferent to them. Perhaps some churches are tired of plans. It ought to be recognized, however, that the plans of the present campaign involve nothing which ought not to be included in the plans of every live Christian church every year. It represents simply a concerted effort to bring more of our churches up toward the ideal of Christian service. Surely every church owes it to every member to bring him face to face with his personal responsibility for the evangelization of the world.

If this Campaign is not a complete success this year it must be prosecuted next year, and the year after, and every year until the Kingdom shall come. — EMORY W. HUNT.

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Tokyo Tabernacle

The Northern California Baptist Convention met recently at Oakland, and among the topics presented was the Tokyo Tabernacle, for which the University of Chicago Divinity men are raising a fund

of \$30,000. The Coast member of the Committee, Geo. E. Burlingame, was appointed to present the cause to the Convention. Shortly after the program was published, Pastor Burlingame received the following letter from a young Japanese student in the Baptist Seminary at Berkeley:

BERKELEY, CAL., Nov. 5, 1913.

Dear Dr. Burlingame: Do you remember a Japanese fellow who attended the morning service in your Church—it was 20th of July—with Mr. and Mrs. Topping? I am the same very fellow, and now studying in the Pacific Coast Baptist Theological Seminary.

I found this morning on the Convention program that you are going to speak about the "Tokyo Tabernacle." The line caught my eyes so quickly, because it was in your place that I realized the real warmth of the brotherhood in our Lord. And it was the Tabernacle in which I spent whole three years as the superintendent of Sunday School. It is they specially whom I cannot forget in my prayer, the children who used to come to the Sunday School of that Tabernacle and now scattered by the disastrous fire might be called back sometime when they realize their aloneness. I know almost about that Tabernacle and I am the one of the eye witness of that fire which consumed that God's house.

I am very glad that you are going to speak for my burnt church. I am absolutely willing for the service to you. Please call me up by telephone Berkeley 139, if you please, whenever you want any information about the Tabernacle.

I remain at your service,

Yours truly,

S. YASAMURA.

When Yasamura was introduced to the Convention by the reading of the above letter, and told in his simple earnest way of the needs of his home city and of his beloved Church, he captured the hearts of all who heard him. If his plea for the homeless boys of the streets of Tokyo and for the Christless multitudes who may be reached with the gospel through the Central Church could be

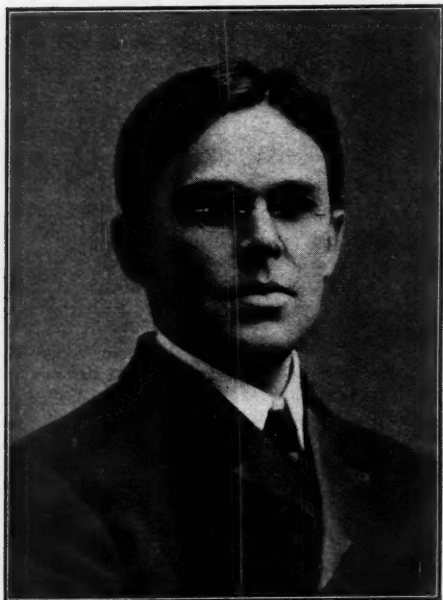
heard throughout the Northern Baptist Convention, surely that bare lot in Japan's capital city would soon be covered with an adequate building for the resumption

of the evangelistic and educational work of the Tokyo Tabernacle. J. C. Hazen, Janesville, Wis., is the Chairman of the Tokyo Tabernacle Committee.



A New Foreign Secretary

At the Annual Meeting of the American Baptist Foreign Mission Society held in Detroit, Michigan, in May, 1913, the Board of Managers was authorized to secure an additional Foreign Secretary who was to be the colaborer with Dr. James H. Franklin and Assistant Secretary George B. Huntington in that most important work of serving our missionaries on



REV. ARTHUR C. BALDWIN

the foreign field, as well as quickening the missionary spirit and enthusiasm in the churches at home.

The Board made a most thorough and careful canvass of the situation, and at the regular monthly meeting in November unanimously elected to that position the

Rev. Arthur C. Baldwin, pastor of the First Baptist Church of Fall River, Massachusetts.

Mr. Baldwin by his character, temperament and pleasing personality gives unusual promise of being eminently fitted to carry on the great work to which he has been called. He is a man of intellectual ability, of platform power, and of excellent equipment and training. He also has a splendid ancestry. His father is Dr. Charles J. Baldwin, who was for 27 years the college pastor at Granville, Ohio, having previously been pastor of the First Baptist Church of Rochester, N. Y. His grandfather was the much esteemed Dr. George G. Baldwin for 41 years pastor of the First Baptist Church of Troy, N. Y.

The new secretary has had a varied career. He is a graduate of Denison University, and also of the Rochester Theological Seminary. He was on the faculty of Doane Academy, where he taught Greek, and he has had three very successful pastorates — at Ballston Spa, N. Y.; Aurora, Illinois; and Fall River, Massachusetts.

He came to Fall River in 1908 and during these five years he has shown executive ability and qualities of leadership of a high order. He is a member of the Judson Centennial Commission, and on behalf of the Commission delivered the address at the Northern Baptist Convention in Detroit. During his five years' residence in Massachusetts he has been prominently identified with the Baptist work in the state. He has been a missionary pastor in every sense of the word, and has been deeply interested in the work of missions at home and abroad. It is worthy of mention that Mr. Baldwin is the second Foreign Secretary who has come from the

First Baptist Church of Fall River, Dr. Thomas S. Barbour, formerly Foreign Secretary, having been pastor of that church for 12 years.

Mr. Baldwin has announced his acceptance and will begin his duties February first. As he is only thirty-eight years of age he comes to the Society with the best years of his manhood and life before him, and it is expected that he will render a large service to the Society, to the denomination of which he is an honored son, and to the cause of Christ.

ECHOES FROM SOUTHEASTERN EUROPE

For eighty years the Foreign Mission Society has been engaged in mission work on the continent of Europe. Because this work has been done in nominally Christian countries and also because the Society has only given a partial support and a partial management, the work has been regarded justly as of a different character from the work in heathen lands. But in proportion to the money and time given to it, no work has produced greater results. When our Society began its work there were practically no Baptist churches and no Baptists on the continent of Europe. To-day there are 1,173 Baptist churches, and 138,291 Baptists.

This is more than a matter of pride to us for these French and German and Swedish and Bulgarian Baptists have been steadily coming to our shores and have here founded French and German and Swedish Baptist churches. Our gain, however, has been a serious loss to our European brethren. In recent reports from the pastors of South-eastern Europe this sense of loss is pathetically expressed. As Pastor Bauer of Pressburg writes:—"During the past quarter our hearts were saddened because our small number was still more reduced. An entire family who had been our best financial supporters emigrated to America. It seems to us now that we must either give up our meeting-place or the pastor, unless the Lord sends us special help."

The reference to the family as being the "best financial supporters" throws an interesting light on the character of at least some of our immigration. The immigrants are certainly not all from the

class who are least able to support themselves at home.

The plaint in regard to the emigration is still more pathetic in the letter from Pastor Vaculik of Liptosentmiklós. He writes, "The emigration to America of nine young people from our church has deeply pained me. Our work seems to be in vain; we labor on year after year but only the old, who will soon pass away, remain, and the hope of the future, the young people, leave us. In some places only 20 per cent. of the young men appear before the military authorities, the others having gone to America."

Emigration is only one of the difficulties which these European Baptist churches have had to face; persecution has been another, with nearly all of them, and with some, war has been a serious disturbing factor. Pastor Walter of Oldenburg writes that when recently a young man in one of the German villages wished to be baptized his father became so enraged that he threatened to kill him and excited the whole village against him.

An echo of the Bulgarian war comes in a letter from Mrs. Doycheff, telling of the death of her husband, pastor at Tschirpan, Bulgaria. Speaking of his final illness, she writes, "We were very sorry indeed that all this came at a time when all the doctors were on the battle field and all the trains were occupied for military purpose, so that it was impossible for us to go even to Philippolis for help. It was hardly allowed for others to travel except soldiers. On account of the irregularity of the trains, none of the children were able to arrive in time to see him before he died. My son Jupiter who is a soldier at present was allowed to come from the Servian frontier just for three days. We know not when he will be able to come back again."

NEW SCHEMES FOR MISSIONARY ACTIVITY

Rev. J. H. Giffin, of Kaying, China, has conceived a plan of posting notices, Bible truths, scientific facts and other items of interest in public places on the Chinese streets, especially in those places where the mandarin posts the official edicts. He writes, "We have just begun this scheme, so I cannot as yet make a report upon it. We do hope, however, to help mold opinion

and to elevate the morality of the people." In a country where newspapers are comparatively few, posters on the city walls or in front of the yamen command much more public attention than they would in our own land. This, therefore, ought to be a novel and effective method of arousing interest in Christianity and its teachings. Mr. Giffin also hopes ultimately to have a lecture hall, library, and Gospel hall combined, where preaching may be done, lectures given, and good reading matter furnished to all who will take advantage of it. There is a large class of men in China to be reached by these methods who would be uninfluenced by the methods more commonly employed.

A CHINESE REBEL'S RULE

We here in the West (of China) have been working on a union scheme for the native churches. The outcome we cannot foretell. But we hope for a more vigorous forwarding of the work. Some have spent a deal of time on the enterprise. It has taken quite a bit of our vacation and preparation time this summer.

China has been in the throes of civil war. It would seem that the coast is clearing up. A good lesson has probably been taught and learned. The wave of trouble rolled up over this province. No imminent danger here. Still, we live on a crater, as some have written. We do not know when the upheaval is to come. I am not overly pessimistic, but we have to go through this experience more than once in the next 25 years. I had set the date of another uprising within five years, and it came within two. Foreigners are not involved. But the Chinese! Chungking on the river has been scourged. It has been taken and held by a rebel. His full pedigree I must not write in a letter. But let this suffice, he with a band of men gathered up in the mountain fastnesses — recluses for cause, men who come out only when things are unstable, and their lives are not so severely hunted — he with this breed of men have held the Chicago of West China in his power. Business men's heads came off by the "several tens" as the people put it. Demands were made for money from wealthy men — some individual requests were as high as

\$10,000 gold. If the money were not forthcoming heads came off. The town went back to the middle ages under such military rule. The fiend and his henchmen simply settled down on the town in the name of the revolution and exacted tribute at fancy. The people were afraid of their lives that some caprice would dictate to the power the closing of the water and food supply of the city. With his mine tapped and working, he is buying over soldiers of the loyal guard. Some say that every soldier has his price in China and I, a youngster, am *puh gan* to dispute it — even if I thought it, as I don't. And these troops are between here and Chungking fighting with Chengtu. The government troops may sell out. But we expect things to clear up soon.

School opened this morning with half attendance. Students from the affected district have not appeared on the scene. We hope for a good term. It may be that we shall have to disband for a time but we feel that the province will settle down soon. — DAN S. DYE.

Conference of Baptist Missionaries in Japan

BY REV. WILLIAM AXLING

The conference was held at Arima, the beautiful mountain resort where many of our friends in America have met with us in years past. Many things contributed to make it the best conference we have ever held. The devotional features were unusually helpful. The devotional spirit was carried into all the sessions in such a marked manner that we felt ourselves in a peculiar way in the very presence of God.

There was a delightful unity and harmony in all the actions taken. As a conference we are experiencing a new spirit of oneness. There is being developed a conference consciousness that is proving a mighty asset to our work.

Our conference committed itself to cooperative effort with other denominations wherever that is possible. We are already united with the Southern Baptists in theological work. The past year we have united with the Northern Presbyterians and the Dutch Reformed Church in organizing a Union Christian College. At our

last session we voted to enter into negotiations with the Southern Methodists as to union in Woman's Bible Training School work. We also voted in favor of entering into cooperative relations with the Evangelical Association in the work of the Kindergarten Training School. The coming year we are joining with the Southern Baptists, the Northern Presbyterians, the Dutch Reformed Church and the Christian Church in the teaching of the non-controversial subjects of the theological course.

Steps were also taken looking toward a greater measure of cooperation with the Japanese Baptist Conference. A plan was adopted whereby the Shinshu field, which has been worked by our conference for many years, is to be taken over by the Home Mission Society of the Japanese Baptist Conference. Our conference will however for a term of years help finance the work according to a proportionate scale, one gradually to decrease so that the Japanese organization will eventually be solely responsible for the finances of this field.

Progress is the word and our faces are toward the light. Mistakes we have made but we are trying to make these the stepping stones to better things. A startling fact that we earnestly ask our supporters in the home land seriously to consider is that we have a smaller conference today than we had ten years ago. *There are fewer Baptist missionaries in Japan today than there were ten years ago.* Even including those who are at home on furlough, this sad fact is true. Our force has greatly diminished instead of increased as it should have done during these years. The result is that all are now so overloaded that they cannot do their best work. — REV. WILLIAM AXLING.

A NOTABLE ACHIEVEMENT

The Board of Managers of the American Baptist Foreign Mission Society at their recent meeting unanimously passed the following resolution:

Voted: That the Board of Managers extend to the Rev. Ola Hanson, Litt.D., their hearty congratulations upon the completion of the translation and publication of the New Testament and Psalms in

the Kachin language, and express to Dr. Hanson their appreciation of this notable service which he has rendered to the Kachin people and to the cause of Christian missions in Burma.

Dr. Hanson has been a missionary of the Society for twenty-three years, having sailed for Burma in 1890, where he has since been stationed at Namkham. The work which he has just completed has required many years of painstaking labor and accurate scholarship. It has been published by the American Baptist Mission Press at Rangoon and several copies have recently been received and placed in the library of the Society in Boston. Dr. Hanson deserves the heartiest commendation for this work, and it stands as another triumph in the presentation of the Gospel in one of the great native languages of Burma. How great a task this translation was, was vividly set forth in Dr. Hanson's striking article in October MISSIONS.

A CHINA CONVERT

Last week we had baptisms in one of our outstation chapels. A splendid outdoor baptistery was found in the clear waters of a stream that had been dammed up for purposes of irrigation. Thus on three sides there were high banks and we had a crowd of about 300 people to watch the administration of the ordinance. The Christians say that every spectator there will tell at least ten others about it and that in the end 3,000 or more will have heard all about it. Among the four thus baptized was a young man about twenty-two years old, who has been coming to church for about five years. Before this time he was very bitter against Christianity. Finally he went to church intending to learn something that he could turn against the Christians, but instead he fell under conviction; but his father and mother were very determined to keep him from becoming a Christian. Later, however, there was such an improvement seen in the son's conduct that the mother ceased her opposition and even allowed her daughter to attend church. Then the father began to go also. The young man has recently married a graduate from the Girls' Academy in Swatow and so his wife

has been a great help in increasing the devotional life of the family. He is now quite anxious to enter the seminary to prepare for the ministry. — GEO. W. LEWIS, Ungkung, South China.

A SACRED WHITE CROW

The Sawbwa of this State is engaged in making a large dam and an irrigation canal. It seems to have been a dream of his from his youth to get this done. He is now an old man and says he will never live to reap any benefit himself but wishes to do this for posterity. The work was started a few months ago and soon after its inception, a white crow was caught near the dam. This is considered a splendid omen for the success of the work, since white crows have never been seen in these parts. It is really an albino but is supposed to be the incarnation of some god or other. Consequently it has had a sort of palace cage erected for it and people go in companies to worship it. Incidentally they take offerings, which are to be used according as the Sawbwa decides. I suppose that they will be turned in to help pay the expenses of the work. We happened to be there when the Sawbwa paid

his daily visit, and it was both amusing and sad to see him go to the cage and say on leaving, "Good bye, Lord Crow, sleep well."

It is instructive to note the difference in the way these things affect the heathen and those who have been converted among them: The heathen with a dead god, eagerly grasp at any such manifestation of life; the Christians on the other hand having found a living God, seem entirely freed from any desire to worship the white crows or other sacred animals. One was asked if he were not going to worship the crow and he replied "Certainly not, I had rather worship a white buffalo, for that does work for me, but the crow does nothing." — A. H. HENDERSON, M.D., *Taunggyi, Burma.*



FOREIGN MISSIONARY RECORD

ARRIVED

Rev. W. H. Roberts, D.D. and Mrs. Roberts, from Bhamo, Burma, at New York, October 25, 1913.
Rev. H. P. Cochrane and Mrs. Cochrane, from Pyapon, Burma, at New York, November 5, 1913.
Rev. E. C. Freimark and child, from Rangoon, Burma, at Boston, November 15, 1913.

BORN

To Rev. and Mrs. J. Riley Bailey of Impur, Assam, October 5, 1913, a son.
To Rev. and Mrs. W. L. Soper of Bassein, Burma, October 5, 1913, twin boys.



Our San Salvador Mission

In a recent letter to Dr. Morehouse, William Keech, our missionary in San Salvador, furnishes a stirring picture of the opposition presented to evangelical work in that unfavored republic of Central America. This mission, established about two years ago, has already made a strong impression in the centers it has touched. Perhaps the story of persecution as given herewith is sufficient evidence of the work the mission is doing as well as of the need for just that enlightenment which the Gospel brings. The letter follows:

Dear Doctor:

You will be glad to know that our first general conference in this Republic was held

in connection with the second anniversary of the Santa Ana Church with splendid success. On Sunday, September 7, there were about 400 present at the meetings of the day. The conferences of the three days following in which all our workers took part, together with many other brethren, had a wonderful effect upon all. It has been quite a revival for the church in Santa Ana and our workers have all returned to their spheres of labour with new zeal and courage.

The offerings of the day were devoted to the Home Mission Society and amounted to 49.50 pesos. The offerings of the church and Sunday school in the Capital at our anniversary in July amounted to 36.45 pesos and were dedicated to the same object. The total of 85.95 pesos will give a sum of about 34 dollars gold which will

be included in my next financial account. I am so glad that our people responded so well to my appeal for help to the general funds of the mission.

I only regretted that someone could not have been present from the "Home" churches to have seen and heard what took place. The reports of our workers concerning the work in their respective spheres were splendid, especially from Atiquizaya where the Lord seems to be greatly using our Brother Gabino Tobar. There have been many conversions of late in that vicinity. The brethren there are trying to raise funds for a church edifice and recently the poorest member of the church gave about \$40 gold toward that end.

I believe we are going to realize many practical results of this conference. One especially I must record here. There was present in the meetings a believer from Chalatenango, the chief town of the department of the same name, in the North of the Republic bordering on the Honduran frontier. This man has been converted about two years and in company with one or two others who have been brought under the influence of the gospel, has stood boldly for Christ in that town. He told us of many of the persecutions he has had to suffer on account of his testimony for the Lord. Many times he and his family have had scarcely anything to eat because the people refused even to sell it to them. He made a strong appeal for someone to go and preach there. At the end of the conference a young brother arose and said the Lord had laid it upon his heart to go and preach in Chalatenango and that he would go trusting in the Lord only, for his maintenance. Prayer was made especially for him and he was sent forth with the gifts of many brethren who came forward to help him there and then. It may be in this way the Lord will open up a new sphere of work for us in that district. For long it has been laid on my heart to do something for that town although I could not see how it should be done. The way is now being made clear. It would be a good thing if our people could undertake the support of this brother and it would be a beginning of the support of the native workers which they should undertake to do as soon as circumstances permit. Whether we shall be able to do this at once for this brother remains to be seen.

Our Brother Tavel in Sonsonate is meeting with a tremendous opposition

just now. The Roman clergy seem determined to make it too uncomfortable for him if possible and things have been going from one thing to another until the other night a bomb was thrown at the open door with the intention of its bursting within. This was done by a man on horseback who immediately disappeared. Fortunately, however, the bomb hit the wall outside and did no damage whatever. A dastardly attempt was recently made on the congregation in a place called Armenia. News has just reached me that in Santo Tomas, where there is another little congregation, an attempt has been made to burn their house of meeting. It is an utterly unprovoked attempt on the part of the priests to make a finish of the "evangelicos." They are preaching the crusade from their pulpits everywhere. The government has taken measures to protect life and property and I do not think things will go much further.

I shall be glad when Brother Chapman can be amongst us again for the extra burdens to be borne continually in this trying climate do not leave one feeling as fresh and energetic as one would hope and desire. I am, yours very sincerely, —

WILLIAM KEECH.



News from Our Colleges

JACKSON COLLEGE, JACKSON, MISS.

The enrollment, while not equal to that of last year, was encouraging, as an unusually large number of new students came from new communities. More of the students came also to enter the classes in the high school.

The new cement walks laid during the summer by the help of the friends in the South are much enjoyed.

VIRGINIA UNION UNIVERSITY, RICHMOND, VA.

The University opened with an increase of 12 per cent over the enrollment of the corresponding time last year. Probably two hundred and eighty young men will attend this session. As much of the new dormitory as has been finished will be filled with students.

This new building is named in honor of a family which has shown great interest in the colored people. Miss Frances Huntley has contributed \$18,000 towards this building and the cottages just erected. Her brother, Mr. Byron E. Huntley of

Batavia, N. Y., was a member of the board of trustees until his death, and gave largely to the university. Their father and mother were deeply interested in the freedmen, and in the slaves during earlier years, and did much toward helping to free them. It is especially fitting that the building should be named for this family. It is a beautiful dormitory, plain but substantial, and accommodates two teachers with their families and makes a home for seventy students. The two new cottages for teachers make attractive, neat and modest homes.

The entire improvement at the University the last year or two will cost about \$62,000. Of this amount \$52,000 has been raised, leaving \$10,000 for the president of the school still to secure.

Virginia Union University without doubt has the largest number of colored young men preparing for the ministry of any school of our denomination. More than one hundred of such students are annually enrolled. Graduates of the school are occupying some of the most responsible positions of the denomination in all parts of the country. The North is beginning to receive back some returns from its large contributions to the education of Negro preachers. In New York City, Buffalo, Toledo, Chicago, Ann Arbor, Washington, Philadelphia, Hartford, Bridgeport and scores of other cities, some of the wisest and noblest colored preachers are graduates of this school. It is hoped that those who are interested in this work will continue their contributions, and especially that they will assist in completing the work as already begun. The colored people will give several thousand dollars, and it is hoped that the white people of Richmond will give a few thousand; but still we shall need some four or five thousand dollars from northern contributors to meet the last payments on these buildings and the necessary land.

WATERS NORMAL INSTITUTE, WINTON, N. C.

The boarding department has forty students, and there are ninety in the day school. The buildings will doubtless be overcrowded with students. Better equipment for teaching the girls to cook, sew, wash, iron and keep house is greatly

needed. Revival meetings preceded the opening of the school and resulted in forty conversions. Many of these were students, and Principal Brown had the pleasure of baptizing them in the beautiful river that runs through the town. He is laboring to make the necessary improvements in the school that the students may have better class rooms, fitted with the necessities for teaching the ordinary industries.

AMERICUS INSTITUTE, AMERICUS, GA.

With cotton at 14 cents a pound and the fields ripe with the fleecy staple, indications pointed to a small attendance at the opening exercises, but we were surprised by the numbers that came flocking in. One hundred students and many visitors were present.

This school is well located, and it is said that the circumference drawn by a radius seventy-five miles from Americus, includes 1,000,000 Negroes.

TIDEWATER INSTITUTE, CHERITON, W. VA.

An epidemic of smallpox from which the surrounding communities have been suffering, kept away many students. The county board of health closed all the schools and places of meeting for colored people, so that we were unable to hold any services in July and August. This interfered with stimulating the attendance at our school and in the raising of money during the most favorable months of the year. At an extra session of a district Sunday-school convention held at Cheriton, a collection of \$242 was raised for the Institute. The school has no floating debt. Principal Read has raised \$1,500 from his people to meet the indebtedness of other years when the school was at Hampton, Va.

HARTSHORN MEMORIAL COLLEGE, RICHMOND, VA.

The two main buildings are overflowing with students, and the little wooden dormitory has also had to be used. The new course of study has the approval of the state board of education, and will bring the work to a much higher standard. President Faunce of Brown University is now the president of the board, and Mrs. Reynolds of Chicago and Dr. James of Richmond constitute an advisory com-

mittee to counsel with the president on such matters as may need special consideration. The college has no endowment, but it has to make all repairs out of the charges made to students. The institution has crying needs, but has a fine body of students, and when they go out into the world they will do much for the development of their race. Helping Hartshorn will help materially in the progress of the race to which these students belong.

ROGER WILLIAMS UNIVERSITY, NASHVILLE, TENN.

Dr. A. M. Townsend has been elected President of the institution. He was formerly a physician, banker and prominent Christian layman in the Negro Baptist Convention of Tennessee, and has entered upon his work with great enthusiasm.

SHAW UNIVERSITY, RALEIGH, N. C.

The registration of students is large, and there are only two or three vacant tables in the dining room at the present time. The enrollment in some departments is larger than ever, and has already passed the four hundred mark.

Estey Hall, the dormitory for girls, is full, and President Meserve has been obliged to write those who are hoping to enter later that no more young women can be taken until vacancies occur. Only a few rooms are vacant in the young men's department, and the present indications are that every one will be taken.

The religious work has already begun, and the Y. M. C. A. has completed a successful campaign by which the membership has been largely increased. The Leonard Medical School has been reorganized, and the medical department is on a better basis and is giving splendid satisfaction.

Great interest now centers in the Theological School. The graduates and former students and friends are contributing for the erection of a substantial brick building to be used exclusively by this department. Excavations for the foundation have been completed, and 100,000 bricks are already on the ground and paid for. Money is needed for the wages of the masons and it is expected that the colored brethren of

North Carolina will come promptly to the aid of the department which is preparing strong denominational leaders for the race.

BACONE COLLEGE, BACONE, OKLA.

In spite of the poor crops from which Oklahoma has suffered, the thirty-fourth year of Bacone College opened with an increase of students. The girls' dormitory was full the day before school opened, and President Randall had to refuse applications for admittance for Indian girls the first day of the term. The same condition soon resulted in the boys' dormitory. Twenty-five applications for admission had to be refused and fifty more Indian boys and girls could have been received if there had been room properly to place them.

The class of students who have been accepted is very promising, and a larger percentage are Christian than in former years. The great majority are earnest, sincere young people, who appreciate an education and are willing to work for it, and in most cases have the ability to secure and use the training which they are seeking.

The system of Bible study has been changed so that the Bible may be a regular study taken every day of the week, and the courses are so strong that the study of the Bible counts in the graduation the same as any other study in the course. In addition to the regular Bible work Prof. Sharp is giving a course of Bible instruction on Sunday afternoons. It is purely voluntary, but forty boys and girls are taking the work.

A cordial feeling toward Bacone College exists among the Indians of eastern Oklahoma. The representatives of the school are kindly received wherever they go among the Indian people.

An addition to the girls' dormitory has already been provided, and it is hoped the structural work will be completed before many weeks. More class rooms, larger space in chapel and increased accommodations for Indian boys are among the needs which it is hoped the near future will supply.

OUR INDIAN WORK IN OKLAHOMA

Dr. Bruce Kinney, Superintendent of Missions for the Southwestern states,

has recently made a tour of the Indian missions in Oklahoma. He reports that the missionaries are full of courage, and that all is going prosperously at the various stations.

At the Red Stone Mission, Missionary Treat has opened a little school recently, made possible by our Home Mission Society. Dr. Kinney found the school in excellent working order, with an attendance of seventeen students. Every one was in his place, and seemed very studious. This new school may become a great help to the work.

FRENCH WORK IN NEW BEDFORD

Rev. Paul V. Cayer finds much to encourage him in his mission work among the French in New Bedford, Mass. The morning service and Sunday school are merged with fruitful results. The whole congregation is in the Sunday school, and the whole Sunday school is in the congregation. The monthly missionary offering averages about four dollars. It is difficult to maintain a prayer meeting, but the work of such a service is accomplished by a house to house visitation. On Wednesday evenings the missionary holds a service in Taunton. The average attendance is twelve, and including the children, there was recently a group of about twenty converts. The noble work which Missionary Cayer did in Waterville, Me., where a strong congregation was built up in a pastorate of some thirteen years, bids fair to be repeated in New Bedford.

ADVANCE IN IDAHO

A comparison in the figures showing Baptist growth in Idaho during the last half decade makes to appear an almost startling yet exceedingly satisfactory condition, and indicates strongly the great wisdom of our people in fostering weak frontier churches through the aid of the Home Mission Society. In 1907 the number of churches in Idaho was 31, in 1912, 47, an increase of 52%, while the membership shows an increase during the same period of 91%; in 1907 it was 1,598, in 1912, 3,165. The value of Baptist Church property in 1912 was \$193,373 or an increase of 89% over 1907, while the amount raised for all purposes by the

churches showed the unusual increase of 231% and was in 1912, \$55,046.84. The amount for Home Missions, 1907, was \$481.23, in 1912, \$1,012.13, or an increase of 110%. While foreign missions in 1907 received \$550.90, in 1912 the offering was \$1,282.92, or an increase of 133%.

This is another illustration of the vital relation of Home Missions to Foreign Missions, proving that as Home Mission work increases denominational activity, Foreign Mission enterprise is stimulated in an even larger ratio than is the Home Mission cause. The total amount raised in the State for Missions in 1907 was \$2,222.15, and in 1912, \$7,010.32, or an increase of 216%.

THE GOSPEL TENT

For many years it was the custom of the United States Indian Agents to have the Indians of both the Cheyenne and Arapaho tribes come in and camp on the Agency Reservation to receive their semi-annual payments of annuity funds and lease money. At that time it was thought best for them to purchase all their supplies from the licensed traders at the Agency. Accordingly they were induced to remain there in camp until their money was all gone. Lest any of it should escape the traders, the camp was carefully patrolled by the Agency police, with orders to arrest and put off the reservation any "easy" citizen, who having been moved to pity by their hunger, had trusted them for food and had chosen this time and place to present his account for collection. This practice has long since been discontinued. Their checks are sent to them at their homes, and they are allowed to make purchases when and where they wish.

Under the old system the Gospel Tent was introduced.

Often the payments were delayed, and the stay in camp prolonged. The time was spent in feasting, gambling and dancing. The missionaries always camped with the Indians, that they might minister to the sick, and converse with them personally about their souls.

If only a tent large enough to assemble a hundred of the thousands present could be secured: Such a tent would cost one hundred dollars. It was decided that

the missionaries should let their tithes accumulate until the amount necessary would be available. It was a glad day for the missionaries when the white tent arrived and was put up in the camp at the Payment. The Christian Indians were delighted, and many of the heathen were attracted by the novelty of it. From that time on there was never a Payment that the missionaries were not there with the tent, and there was scarcely ever a gathering that some were not baptized before the camp broke and the Indians returned to their homes.

After the Payment camps were discontinued, the winter campmeetings were inaugurated, and the tent has proved a

fruitful investment. Christmas meetings have been held in it, and Christmas trees erected under its shelter. Occasionally the Association has used it for its summer sessions. Hundreds have heard of Christ within its canvas walls, and many have in it accepted Him as their Saviour, and made their first steps in the Jesus Road. Weak Christians have here confessed their sins with weeping. In this tent, Chief Left Hand gave himself to the Lord, and from that time on his voice was never weary in calling to his people to enter its walls and hear the Gospel message. God has abundantly blessed its use and as long as the large camps gather, there will be a place and service for it in our mission work



SOME RESULTS OF SUNDAY SCHOOL WORK

In order to discover what actual results accrue from the work of its Sunday school missionaries and directors, the Publication Society recently sent out a call for information. The following was received from Rev. L. E. Peters of West Virginia, who has been in the service 25 years. It becomes an effective answer to the query "Is the work lasting?"

The first Sunday school I organized was South Parkersburg, which soon grew into a Baptist church, which built a neat house of worship and did good service. I organized a Sunday school in a hall over a business house in Barbersville, several years ago, which grew into a church that now has a good brick house and is in a flourishing condition.

I organized a mission school in the city of Wheeling several years ago which has now grown into a splendid church and has a good preacher for all the time.

The most striking example of the value of this kind of work is seen in the following: Some eighteen years ago, I received one day a telegram to come to Fairmont, the county seat of Marian County, to organize a Sunday school. I went with fear and trembling. There was no Baptist church

in the town and only a few Baptist families. There was a church on the opposite side of the river in a town called Palestine, which since has been incorporated in "Greater Fairmont." I got three or four of the leading members together on Saturday evening and talked over the prospects of a school and whom we could get for officers. The only place we could get in which to hold the school was an abandoned skating rink. There was but one thing in its favor and that was plenty of room. We assembled there the next morning, and I was surprised to find so many people present. I thought I would test their interest and after opening the meeting, said, "We need the first thing about \$18.00 with which to start this school"; and in five minutes the money was on a table in front of me. I was then in for it. We organized. The school increased every Sunday. Soon they got the use of a very good hall in the Normal School building. Then the question of a church organization was agitated, and a Baptist church was organized. I succeeded in getting them a pastor in the person of Rev. G. M. Shott, who built a church house, doing much of the work with his own hands.

Then our State Mission Board and the Home Mission Society took up the work and stayed by it until the church became self-sustaining.

Now the Fairmont church is one of the best organized churches in the state. It has nearly 400 members, an "up-to-date" Sunday school, B. Y. P. U., etc. It has enlarged the church building, and is now preparing to enlarge again. It has a \$1,000 church library, conducts courses of study and graduates its students and issues diplomas to them. It has a splendid brick parsonage "hard by the Synagogue." Rev. W. J. Eddy is the present pastor, and has held his place the longest of any man they have had. When I compare the present plant and church with the old skating rink, I thank God with all my heart, for I see His hand in every step of this marvelous development. The church now has about 400 members; and paid for church expenses last year \$3,106.84; and for benevolence \$1,078.11.

DOES THIS WORK PAY?

About four years ago I held a Sunday school institute in the Elim Swedish Church in Minneapolis, and there was manifest during the four days, a deep spiritual interest. Sunday came and with it a very urgent request to close the series with an evangelistic sermon. I was very ready indeed to accede to the request and after the five o'clock luncheon, a company of about seventy-five young people gathered in the prayer room, and kneeling, pleaded with God to give His spirit to the speaker, and to stir the hearts of the hearers to repentance and to confession. I could feel the power of that prayer service as I stepped into the pulpit that evening. There were about four hundred present in the evening congregation, and when I brought the service to a close with an invitation, nine young people came forward. Among them was one young man of about twenty years; only about six months before, he came from Sweden and understood the language rather imperfectly, but he felt that God was there and he responded to the call. A month later he was baptized, and entered into fellowship with the church. Four years came and went; and to this young man

they brought pleasant, helpful, stimulating, broadening thoughts, thoughts of fellowship with God, thoughts of working with God in His broad vineyard. It was in October last, that the St. Paul city B. Y. P. U. planned to hold a series of evangelistic meetings, a week in a place. Several speakers were secured and an invitation came to me, and I responded. There were five confessions that evening, and after the regular service was over, we had a testimony meeting. One of the first to respond was a young man. Something about him seemed familiar, but I could not place him. He said — "I am glad to be here tonight. I have not seen Mr. Risinger for nearly four years, and the last time I saw him was at the Elim Church in Minneapolis. He held a Sunday school meeting in that church, and on Sunday evening I sat in the gallery. Jesus called to me that night, and I answered. I am trying to live a Christian life and serve Him. Last summer I preached in a little Swedish Baptist church at Lake Sarah, Minn., and the church was filled almost every service. I am now in Bethel Academy and am trying to fit myself for the gospel ministry." Yes, it does pay. The seed sown today is lost to the eye of the sower, but God knows where it is, and in due time He speaks. Then the seed responds, and "after many days" the fields bear their crops of ripened grain. — W. E. RISINGER.

RESULTS OF A SPECIAL MEETING

Several years ago the Sunday school missionary, T. H. Hagen, went to a new town in the eastern part of the state, and held a series of meetings in a hall over one of the drug stores of the town. Much opposition was met with especially from one of the ministers in the town. The missionary was not daunted for there were several Baptists there, and there was a need of Baptist work. As a result of the meetings a church was organized, then a school, and today we have a splendid church edifice, by its side a modern parsonage, one of the best houses in the town of Colton, and once more the foundations were laid by the missionary of the Publication Society. This is work that dots the West with churches.



A Shelf of Missionary Books

Judson the Pioneer. By J. Mervin Hull. (American Baptist Publication Society. Price, cloth, 50 cents net; paper, 35 cents net; postage 8 cents.)

Yes, a boy's book, sure enough. Written by a man who has made himself affectionately known to thousands of boys through his stories in the *Youth's Companion*, it will be zealously devoured by every boy into whose hands it falls. "Devoured" is just the right word, for every page of the book creates an irresistible hunger for more. It is the kind of a book you would like to have had placed in your hands, father, when you were a boy; the sort of book, mother, you would like your son to read; the kind that will carry many a man back to the days of his boyhood books; the kind that no boy, having once opened it, will be able to lay aside till he has been long at the reading, or finished it entirely. Yes, it stands out preeminently as the boy's book on this month's shelf. Sunday school teachers of boys' classes will be wise indeed if they place the little volume within the reach of their pupils.

Following the Sunrise. By Helen Barrett Montgomery. (American Baptist Publication Society. Price, cloth, 50 cents net; paper, 35 cents net; postage 8 cents.)

This new study book from the pen of one so well fitted for the task will need no review to commend it to the circles and study groups scattered throughout our Baptist churches. It is a centennial history of Baptist missions and within the necessarily limited compass of such a volume the author has managed to crowd an amazing amount of information. Her long and intimate acquaintance with Baptist missionary labors, her ability as a writer, her quick grasp of what is significant and important, have all enabled Mrs. Montgomery to give us a volume that for

a long while will stand as the best brief history of our missionary accomplishments down to date.

Fifty Missionary Heroes Every Boy and Girl Should Know. By Julia H. Johnston. Illustrated. (Revell. \$1.00 net.)

This illustrated missionary book for young people briefly portrays the personalities of a goodly number of notable missionaries. The choice represents almost all the lands and regions of the world where missionary work has been done. By avoiding anything like an exhaustive treatment and dwelling upon the childhood and youth of the characters, a book of special interest appears. And it will serve several purposes now needing such a treatment of the rich mines of missionary biography.

Love Stories of Great Missionaries. By Belle M. Brain. Illustrated. (Revell. 50 cents net.)

The romantic in missions, ever interesting, in this book centers in the love affairs of Judson, Livingstone, Moffat, Gilmour, Coillard and Martyn. The well-known author adds this unique series of sketches to her list of valuable missionary contributions. The several chapters not only tell attractive love tales but dignify the devotion of hearts to the grand missionary motive in such manner that the effect of the book on our Christian young people would be helpful to the missionary enterprise.

Horizon of American Missions. By Dr. Isaac Newton McCash. (Revell. \$1.00 net.)

Established lectureships on missions have been on the increase in recent years. In the present volume we have the second annual series of the College of Missions Lectures delivered by Dr. McCash, for some years the senior secretary of the American Christian Missionary Society, before the College of Missions in Indian-

apolis. It is a stimulating volume dealing with some fundamental things in the Christianization of America. After reading the chapter on a regional survey of unmet religious needs, one almost feels that America is a so-called heathen land. "On the Pacific coast Buddhists claim seventy-four temples, from which energetic priests reach large numbers of people. To adapt that Oriental religion to the American people modern missionary methods are used. The tunes of Christian songs have been appropriated and in these non-Christian temples is heard, 'Oh, for a thousand tongues to sing my Holy Buddha's praise,' and other parodied hymns." The relation of American Christianity to the world's evangelization is indicated in the emphasis placed on the statement that an unsaved America is powerless to save a world.

Essential Missionary Principles. By Roland Allen, M.A. (Revell. \$1.00 net.)

In an earlier volume entitled *Missionary Methods*, — *St. Paul's or Ours*, this English author, new to American readers, established his right to speak on missionary matters. Formerly a missionary in North China, Mr. Allen through personal experience reached certain convictions for the most part in entire harmony with the thought of leaders in missionary work. Those convictions as expressed in the earlier volume on *Methods* have been so widely and heartily endorsed as to prepare the way for this logical sequel in which attention is given to the missionary *Principles*. The book presents a well-rounded discussion of the missionary genius or impulse, the missionary hope, the missionary means, and the reaction of missions upon world Christianity.

A Quest for Religion

Mr. Winston Churchill, in his article on "The Modern Quest for a Religion" which was contributed to the December *Century*, says that "it will be strange indeed if we do not arrive at the conviction that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the boundaries He has set it will be time

enough to think of a new prophet and of a new religion."

Mr. Churchill's article is based upon an address made in one of the most conservative Protestant Episcopal churches of the Pacific Coast. How deeply the ideas expressed by John Hodder, the hero of "The Inside of the Cup," have taken hold of Mr. Churchill will be seen in this *Century* article.

"A Missionary Survey of 1913"

The January number of the *International Review of Missions* will contain a "Missionary Survey of 1913" by Mr. J. H. Oldham, some 30,000 words in length, based on the Reports of Missionary Societies and organizations in the mission field, on a regular examination of 250 magazines, newspapers and reviews, both general and missionary, and on personal communications from over 150 correspondents in all parts of the world. The international resources at the service of the Continuation Committee of the Edinburgh Conference have been fully utilized to make this connected literary record of a year so full of world-wide political, social and religious significance unique in value to students of missions. Ministers will find in this Survey a background for the missionary propaganda of their own denomination. The material is grouped under different countries, including all the mission fields.

A New Teacher Training Book

Under the title of *Teacher Training Essentials*, Dr. H. E. Tralle, author of *Sunday School Experiences*, gives us a manual based upon the best principles of pedagogy. It is the First Standard Teacher Training Course in the Keystone Manuals being put out by the American Baptist Publication Society and should be the study book in a large number of training classes. It makes the study of the growing life of the pupil fundamental; is wholly modern in its psychology and pedagogy.

Part I containing sections on the Pupil, the Teacher and the School, will be published January 15, in paper at twenty-five cents.

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MISSIONS

Financial Statements of the Societies for Eight Months ending November 30, 1913

Source of Income		Budget for 1913-1914	Receipts for 8 Months	Balance Required by March 31, 1914	Comparison of Receipts with Those of Last Year	
					1912	Increase Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$462,110.05	\$114,296.36	\$347,813.69	\$119,678.03	\$5,381.67
	Individuals.....	300,000.00	14,138.18	285,861.82	14,138.18	25,031.71
	Legacies.....	83,094.00	17,018.07	66,075.93	30,506.87	13,488.80
	Income of Funds, Annuity Bonds, Special Gifts, etc.....	92,974.00	70,491.12	22,482.88	56,784.81
	Totals.....	\$938,178.05	\$215,943.73	\$722,234.32	\$215,943.73	\$43,902.18
					\$13,706.31	
HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$380,377.00	\$75,893.13	\$304,483.87	\$75,829.08	\$63.45
	Individuals.....	125,000.00	3,019.04	119,980.96	6,197.43	1,178.39
	Legacies.....	65,000.00	26,308.36	38,691.64	50,276.66	23,968.30
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	98,600.00	56,472.58	42,127.42	45,627.12	10,845.46
	Totals.....	\$668,977.00	\$163,693.11	\$505,283.89	\$177,930.89	\$25,146.69
					\$10,908.91	
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$97,500.00	\$50,530.81	\$46,969.19	\$51,308.39	\$775.58
	Individuals.....	27,000.00	11,904.31	15,095.69	11,209.62	694.69
	Legacies.....	10,000.00	3,677.96	6,322.04	13,526.41	10,148.45
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	71,777.45	31,355.39	40,422.06	20,603.03	10,752.36
	Totals.....	\$206,277.45	\$97,486.47	\$108,808.98	\$96,945.45	\$10,924.03
					\$11,447.05	
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$182,790.00	\$50,041.28	\$132,748.72	\$49,083.99	\$957.29
	Individuals.....	10,000.00	8,169.41	1,830.59	3,363.41	4,806.00
	Legacies.....	10,000.00	7,107.74	2,892.26	7,589.48	491.74
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	20,000.00	15,015.39	4,984.61	13,016.02	1,999.37
	Totals.....	\$222,790.00	\$80,333.82	\$142,456.18	\$73,062.90	\$491.74
					\$7,762.66	
WOMAN'S FOREIGN MISSION SOCIETY OF THE WEST	Churches, Young People's So- cieties and Sunday Schools....	\$88,883.00	\$30,854.61	\$58,028.39	\$28,075.05	\$2,779.56
	Individuals.....	21,643.00	7,486.28	14,361.72	7,969.75
	Legacies.....	3,200.00	1,791.82	1,408.18	1,979.03
	Income of Funds, Annuity Bonds, Special Gifts, etc.....	1,135.00	902.22	232.78	759.05	143.17
	Totals.....	\$115,066.00	\$41,034.93	\$74,031.07	\$38,782.88	\$2,922.73
					\$41,034.93	\$670.68